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Grammar & Vocabulary of the Language
of Sonsorol - Tobi

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GRAMMAR AND VOCABULARY OF THE LANGUAGE

OF

SONSOROL - TOBI

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(Final report on work carried out under the Coordinated
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• VOTING:

THE LANGUAGE OF SONSOROL

INTRODUCTION

The language called in the following pages "Sonsorol" is one of four dialects spoken on the four small islands commonly grouped as the Sonsorol Group, situated to the south-west of the Palau Islands, in the southwestern corner of Micronesia. They form the western outpost of Micronesia, as far as the affiliations of people and languages are concerned. The four islands are closely related, and bear a fairly close resemblance in language also to Ulithi, and rather less to Truk and the Central Carolines. The language of all these groups forms together one sub-group of the Micronesian languages. With the languages of eastern Micronesia the relationship is less intimate.

The four islands are named as follows, the correct native term being given opposite to the commonly accepted European term, in a phonetic script which is explained in the opening section of this Grammar. They are:

<u>Common Name.</u>	<u>Native Name</u>
Sonsorol	Dono 'sa:ru
Pul, Pulo Ana	Pu:r
Merir	Me'lél
Tobi	'Torovel.

The populations are small, and apparently are still on the wane. The islands form part of the American Trust Territory of the Pacific Islands, but formerly, from 1914 to 1944, they were part of the Japanese Mandated Territory. Previous influence was chiefly German. The remarkable thing, however, is that whereas foreign words introduced into Palau are mostly Spanish or German, those introduced into Sonsorol are mostly English. The islands are coral atolls, but phosphate is found on Merir and Tobi, and was worked by the Japanese. The population began to fall off rapidly as the result of an influenza epidemic in the previous period of German Government. The Germans moved a large part of the population to Palau, settling some on Angaur and some near Koror. The former settlement no longer exists; the latter is still near Koror, but many of the natives have now returned to their own islands. It is chiefly Pul that has been affected by this migration of inhabitants. One result of the move, which directly concerns the present work, is undoubtedly a tendency for the four dialects to mingle, or rather, three of them, for Tobi has more marked peculiarities of pronunciation and vocabulary.

The only work on these islands hitherto published is the volume and a half in the publications of the Hamburg Thilenius Expedition of 1908-10. The following is the title of the work in question: *Ergebnisse der Sudsee Expedition, 1908-10*, herausgegeben von Dr. G. Thilenius: II. *Ethnographie: B. Mikronesien*, Band 9: Dr. Anneliese Eilers: West Karolinen. The first "Halbband" takes in Sonsoral Pul and Merir, the first part of the second "Halbband" covers Tobi. Considerable bodies of vocabulary and song-texts are given in these volumes, and some notes on grammar, but there is no formal linguistic study. For reasons that will be explained, only partial use has been

made of them in the present study.

This study was carried out by the writer under the auspices of the "Coördinated Investigation of Micronesian Anthropology", sponsored by the American Navy in conjunction with the Pacific Science Board of the American National Research Council in the first part of 1948. At the last moment it proved to be impossible to obtain transport to the islands themselves, and so the entire study had to be carried out with members of the various island groups resident at Koror, the capital of the Palau Islands. Each island was represented among the number. As remarked, however, this mixing of the populations has without doubt led to a curtailment of dialectic differences, especially in the younger generation, which has never lived on its home islands. Consequently, Eilers' work has been used to provide material that can definitely be assigned to either Pul or Merir. At the same time, and this is important, Eilers' party did not make a particular study of the language, and their phonetics in many instances leave much to be desired. For this reason it has seemed unwise to let any point depend on Eilers alone. In the vocabulary, therefore, words taken from the work of the Hamburg Expedition are marked with (H) as a sign that the present writer did not collect the word in question. It has been possible to include in this way much vocabulary relating to the local culture which could not have been obtained at Koror, where the conditions under which the people live tend to orientate them away from their true culture.

Information was collected largely through the medium of Japanese, which the Sonsorol people at Koror speak fluently. Much use also was made of their knowledge of the Palau language. In particular, the working through with them of the large collection of sentences at the end of Bishop Waller's Palau Wörterbuch provided a large amount of valuable material, which is included in this volume with other materials as specimens of the language in consecutive texts, as it is now spoken at Koror. Furthermore, some of the information was obtained through English. A number of the Koror Sonsorols speak good English, as well as Japanese, Palau and their own tongue. They show a high standard of intelligence. The chief of Sonsorol was also present in Koror Hospital during the time of the investigation, and helped considerably, although he does not speak even Japanese and had to have everything interpreted to him. It was intended that material for a study of the interesting intonational system should be obtained also, but the breakdown of a wire recorder at a critical moment prevented this, much to the author's regret.

Sonsorol has been a Roman Catholic Mission area for a considerable number of years, and the only published work in the language is a Catechism. The spelling of this is based on Spanish and is very inaccurate. The work therefore provided only a jumping-off point for seeking further information. A native named Santiago, however, rendered excellent service in the later stages of the study, especially in phonetics. A Sonsorol-Chamorro mixture, he was able, after being shown the author's phonetic system, to write texts in his own language without further assistance, and in many instances the occurrences of mixed vowels, especially a final u, has been accepted from his spelling. Unfortunately he was not available in the earlier stages.

PART I: PHONETICS

The Sound System of Sonsorol.

The Sonsorol dialects are somewhat intricate to record by reason of the occurrence of certain sounds which are difficult for a European to hear. Outstanding is the very peculiar i sound. There are certain mixed vowels also extremely difficult to hear correctly. Some of the consonantal symbols thus must be taken as phonemic rather than strictly phonetic, i.e. the values of them vary within certain limits without any resultant change of meaning.

TABLE OF VOWEL SOUNDS

		FRONT	CENTRAL	BACK
HIGH	close	i	ɨ u	u
	open	<u>i</u>		<u>u</u>
MID	close	e	ø	o
	open	<u>e</u>	œ	<u>o</u>
LOW	close	ä		
	open	a		

EXPLANATIONS.

- i: tense, close vowel, occurring in all positions: i:a, where?; mi:re, stay; m'asa'ri:, want. It is fully fronted. There are just a few instances, however, where it is drawn back somewhat, into a centralised position, producing a sound that varies between ɨ and u. It can hardly be said that ɨ has a phonetic value.
- ɨ: Meaning never seems to be dependent on this vowel, which sounds rather like the "y" in "pretty", but its occurrence in some words is fairly regular, e.g. fatir, a paddle; r-ɨir, near, as in r-ɨir' im, near the house. In these and other instances the vowel is sufficiently clear to justify its inclusion in the alphabet.
- i: A relaxed vowel equivalent to the "i" in "bit". It occurs when not under the accent, or when very short and accented. Both types are heard in 'sirigit, a tree. Not in all instances, however, does an unaccented "i" become relaxed, e.g. iga'ra:ra, that yonder, in which the initial i is still fairly tense. As an unstressed final, also, the tense form may be found, e.f. xami, you (plural), 'wäripi, beach.
- e: Is comparatively rare, and appears in the texts chiefly as the first element in the diphthong ei. Occasionally it is found in the body of a word, as a rule apart from the accent: 'vannejai, give me. It is found as a final in a few words, e.g. xale, or.

e: Very close to the vowel of English "met", and no so open as the French vowel in "père". It is far the commoner sound of e. Examples are too numerous to call for listing here.

ä: Actually between the vowel in English "man" and the fourth cardinal, the French "a" of "la". It is nowhere of phonetic significance, a d is chiefly found in the neighborhood of palatal consonants, though not exclusively so. Examples are heard in 'jälim t, man, person; 'waripi, beach; 'mäsi, loom for weaving; 'päri, dry; 'fäta:t, soon.

a: Approximately the vowel in "father". It is unusual as an initial, all the dialects have developed a velar fricative x or v in front of what would be an initial a

o: Very close to the English "o" in "or", but just a little closer, at least when short and unstressed, as in 'färajom, your village and 'dinom, your mother. If the syllable is not closed by a following consonant, the vowel seems to be just a little more tense than in the preceding examples, e.g. xo, you (verbal pronoun, singular); and 'emayo, it is good.

ö: Like the mid-front e, this vowel is not common as the more open variety, and is close to the "ô" of French "nôtre". It occurs largely in diphthongs, and rarely in some other situations, e.g. do'pi, cut.

u: The open high back vowel is the English vowel in "put", but a little less relaxed. It occurs either under the accent or apart from it, e.g. 'muromur, to make fire by friction; 'podum, your body.

u: is the vowel in "moon", with full lip-rounding, and does not call for comment.

u: the unrounded "u" heard normally in Japanese and Tamil. It occurs in any position in a word, e.g. usu ri, on top of, and it is particularly common as an element in the diphthong u, for which see next page.

ø: is the corresponding unrounded o. It ought, for consistency's sake, to be written e, but this symbol is less practically convenient. It stands in the same relation to o as u does to u. It does not appear as an initial, but is common either medially or final.

œ: A rare sound, it is like the French "eu" in "peur", "fleur", but without lip-rounding. It can be critical of meaning, e.g. tœ:t, a little, compared with tø:t, bath.

There is a centralised low vowel, approaching the "u" in "but", but it has not seemed necessary to indicate this very rare sound, which has no semantic value.

DIPHTHONGS

The list of diphthongs in Sonsorol is rather long, and several of them are difficult for Europeans. Particularly such a form as a:i should be noted; it is one in which not only is the first element long, but the second is almost facultative. The following is the list of diphthongs:

äe	as in	mäe, breadfruit.
äi		fäivi, woman
ae		wa'haet, when
ai		maik, swordfish; 'taitai, take precedence.
a:i		ma:l, forehead decoration (contrast ma:l, coral).

ao	as in	wao, top; maoraor, sweat.
au		jau, needle; sauruai, my friend.
au		maur ^u , war; taua, pulfer fish
a:u		sa:u, piece; ta'ma:u, bad
ei		lei, agent of action; i'tei, my name
e ^u		Tobi example, in Eilers, pada've ^u nan, tridaona
ou		wou, ratier of house
oi		r ^u oi, coconut oil; Tobi ra'horif ^u oi, fog. Sonsorol
		prefers ^u oi, as in 'xalif ^u oi, hibiscus, Ulithi
		'xulif ^u oi.
ou		Pannou, Palau; ar ^u ouap, old woman.

HOMONYMS AND NEAR HOMONYMS

List me t other languages, Sonsorol can show examples of homonyms. It would seem that these are not very numerous, but they include the following:

n ^u ou ^a	1. to chew betelnut;	2. a stick used in weaving.
ai	1. a lobster;	2. to pull, drag
tatei	1. to excel, precede;	2. to shave.

Sometimes meaning depends on vowel length only, as in Sonsorol pa:x, excrement, and pax, to defecate - which loses its stress when combined with the verbal particle and so loses its vowel length - 'e pax, he defecates. Small differences in sound may produce serious differences in meanings, as the following pairs of words will show:

māk, tatooing	as compared with	ma: , kind of garfish
'panna, coconut leaf		Pannou, Palau
i'te , my name		i'tou? who?
teif ^u , thirsty		taiv ^u , new
n ^u s, tired		n ^u s, glans penis

Examples of apparently meaningless voicing and devoicing of consonants will be given later; the last pair of words but one above will show that a distinction between voiceless (f) and voiced (v) consonants may sometimes be important, though often it does not seem to be so.

ACCENT OF WORDS AND SENTENCES

Sonsorol has both stress and pitch accent or tone. The musical tone is more noteworthy in Sonsorol than in Tobi (and Pul and Ikerir usually agree more closely with Sonsorol), but unfortunately it proved to be impossible to make a study of Sonsorol tones by reason of mechanical difficulties, as already mentioned. It may nevertheless be said that tone does not serve to distinguish meaning in this language, i.e., it is not a tonal language, but at the same time the entire speech is rich in tone variations which only in part coincide with emphasis or other semantic elements. It appears to be emotional rather than linguistic in nature. A study of it is highly to be desired.

The stress accent is marked, but not excessively so; it is, for instance, not so strong as in English or Russian. While there can be little doubt that the accent normally fell on the last syllable but one in the older form of the language, at the present day it may also fall on the final syllable or the last but two. In these instances causes are at work which

could only be shown by comparative and historical methods, and which therefore fall outside the scope of the present study.

1. Accent on the Penultimate.

The bulk of simple Sonsorol words of two syllables carry the accent on the last but one. By "simple words" is intended words that do not carry suffixes of grammatical import. The addition of such a suffix may cause the stress to change. In the following examples the accent symbol (') is placed BEFORE the accented syllable: 'faul^a, to do, make; 'dewwa, very; e 'lia, it is holy; yannegeya 'tami, give it to us; yapa 'pala, to make a sign.

2. Accent on the Final Syllable.

Examples: me 'ta, what?; ri 'weis, child; ni 'far, its meaning, purpose; ta 'mor, a chief. Final diphthongs also carry the accent on their first element (i.e. Sonsorol diphthongs are 'rising'); i 'tei, my name; fi 'touw, how many?; i 'təu, who?; e tai 'tei, he excels; va 'pəu, have power. As a rule, where cognate words exist in other languages, it is possible to show that these accented final syllables were once not final at all, but that a syllable has been lost. In some instances a combination of words with another following raises a final vowel which is not normally heard. Such "facultative" vowels will be treated below. In other instances comparison shows that morphological considerations lie at the root of what seems to be a phonetic peculiarity, e.g. do 'pi, to cut (wood) is really a transitive form, in which 'dopi has received another final i as a transitive sign. The same applies to m'asa 'ri:, to want; vatoa 'ai:, to destroy, spoil.

3. Accent on the Antepenultimate.

Sometimes the stress is laid on a syllable more than two from the end, e.g. 'jālimat, man, person; ti 'harago, put away, do away with; 'kamara, his actions. These words are fairly numerous and must be learned by hearing. Sometimes it is possible to suggest reasons for antepenultimate stress, but none that are any use to a learner. As a matter of fact such words are not really but only apparently numerous, being rather common words. The basic rule of the language is still that the stress falls on the last syllable but one of a word.

Occasionally accent may serve to distinguish words, e.g. 'fāra, e, to draw, tattoo; fā 'rəje, island, village.

4. Sentence Stress.

Not only has the accent of the individual word to be learned, but also the effect of combining words in sense-groups. Such combinations often involve a change of the stress, which listening suggests may line up with the pitch or tone pattern of the phrases. One characteristic trait of sentence stress is the throwing back of a major accent on to the verbal particle, which from the point of view of sense would not be expected to carry an accent at all. In the examples following only the sentence accent is marked for the sake of simplicity, the individual word stresses being neglected:

limara daba 'e java, two ducks are swimming
i kiato du: Papa Dios^a ra 'e yada pipie ri pəu, I believe God the
Father has all power (a phrase from the Catechism).
pipie ri titin^a 'e mori vanava, every word has been said.
fitouw na 'e mire? how many of them are there?

Some words are enclitics, e.g. me'ta-me? what? (as against the simple me'ta), in me'ta-me xai rama? what are we to say?; frequently i:a, where? advances the accent of the preceding word towards itself by a syllable, e mi'r^e-i:a? where does he live? where is he?

5. Vowel Harmony.

Although the idea that vowels of a root and its affixes should harmonise is not a general principle in these languages, there are occasional examples in which a vowel of one syllable is made to harmonise with the vowel of the preceding syllable. Thus, me, a defining particle (see Syntax) may become mo, as in me'ta me i:a kura? what does he know?, but me'ta me xo kura? what do you know? The relative particle we appear as wo in a similar manner in the combination wo xo, "thou who", and the indefinite tense particle bwe becomes bwo before a back vowel: e mweri e bwo at^a, it looks as though it may rain. This change sometimes occurs in a context that still awaits explanation, e.g. e bwo weti papai, wait for father; e bwo kie ra rama'mami, speak thou to us. Probably e in each case should be xo.

6. Vowel Length.

Vowel length is often very noticeable, e.g. in m'asa'ri:, want, but it seems only rarely to have semantic value. One instance in which it does has been given above.

7. Furtive Vowels.

A particular feature of the Sonorol language is the occurrence of vowels that, while not whispered as a rule, as yet only slightly heard and sometimes not heard at all. They are best called "furtive" vowels, and in this Grammar they are written somewhat above the line, as aⁱ, maⁱl, etc. Strictly speaking they should be written half-size, but this is cannot be done on this typewriter. Such furtive vowels may occur:

1. as finals, after a consonant,
2. after a full, generally long vowel, and before a consonant, when they are acoustically similar to falling diphthongs,
3. after non-final consonants a furtive i or u precedes palatalisation or velarisation (respectively) of the consonants.

Examples:

1. furtive diphthongs: maⁱl, forehead decoration; talaⁱki, to sail (intr.); itaⁱl, their names. The last example shows that the vowel is only furtive and not a real diphthong, because the stem is ita-, name, and the suffix -l or perhaps -l^e, their.
2. after final consonants: talaⁱki, to sail; yametakⁱ, sick; lilⁱ, to marry (li = spouse); xotiw^u, east; jatⁱ, the ohin; fitekⁱ, work; rabat^o, snake; naidir^e, edge of canoe; talebw^ur^a, first month of the year; tali'ar^e, outermost bar of outrigger.

Such furtive vowels are fully voiced but faint, and as a rule not whispered at all. Sometimes dialects differ in the presence or absence of a furtive vowel, e.g. Son. ma k, Tobi ma:k, a large needle fish, swordfish variety. The same division is found in post-consonantal furtive i: e.g. Son. pa:x, Tobi pⁱax, excrement.

3. A furtive i after non-final consonants. The commonest examples are the combinations gⁱ, kⁱ, ŋⁱ. The last sound is very rare in Oceania but examples are to hand in Sonorol, and the resultant combinations sound as though a 'y' had been slipped in after the consonant: 'ŋⁱi:tu, octopus, sounds rather like 'ngyitu'; 'pakⁱe, travelling basket, rather like pa-kyé (in French spelling); raigⁱe,

bracelet, as *rai-gyé'*. Even after an initial long consonant such a furtive vowel is possible; the verb 'to carry' is heard as *k:a* or *k:¹a* (to be spelled as *kka* or *kk¹a*).

A furtive *u* may perhaps be better written as a small 'w' in such combinations as *b^w* and *m^w*. In some instances the sound appears to be more marked and of more regular occurrence: in these the 'w' is written on the line as a full letter, e.g. *bwe*, indefinite verbal particle, as against the conjunction *ba* or *b^wa*, that. So *m^wasa'ri:*, to want (Sonsorol and Merir word only).

What may be called an occasional furtive vowel or facultative vowel is heard in many instances after a final consonant when a following connected word begins with a consonant, e.g. '*jälimat*, man > '*jälimat^a*ra, that man; pat, a piece cut off > '*pat^a*ri ta:ri, a piece of rope. Vowels of this type are exceedingly common, and in most cases can be shown to have been the original final vowels of their respective words. They are best called "facultative" vowels, are they are revived only under certain circumstances, and the vowel that thus becomes a break between two consonants is determined by the original vowel ending of the word.

TABLE OF CONSONANT SOUNDS.

	Labial	labio-dental	dental-alveolar	palatal	velar
Plosives	p, b		t, d	c	k, g
Nasals	m		n		ŋ
Fricatives		f, v	s (z), ^θ (ð)	j	x, γ
Lateral			(l)	(ɭ)	
Rolled			r		
Continuants	w				(w)

Some of the consonants call for explanation. The group of labials is practically the same as in English, but they are never aspirated. The same is true for the labio-dentals. There is a certain instability about *f* and *v*; especially in Tobi there is a tendency towards *v*. The dental-alveolar plosives are, as indicated, a little variable in their formation. The *t* tends to be dental; *d*, however, is interdental, something like English *th* in *there*. The strict phonetic symbol for the latter is ^θ, but the value of *f* 'th' is so regular that a simple *d* may be printed with the understanding that it is always to be made interdental. There is a tendency to use *z* for it in Pul, but this happens only very occasionally in Sonsorol. Similarly, Sonsorol *f* is frequently replaced by *w* in Pul. The fricative ^θ becomes *s* in some types of speech. Sonsorol *s* tends to be a little palatalised; in Tobi it is replaced by the Palatal plosive *c* (not heard in English, but resembling a very light *ch*, e.g. Son. *sa'vai*, fish > Tobi *ca'vai*; Son. *fa:s*, pandanus > Tobi *va:c*). The unvoiced 'th' as in 'thick' (symbol ^θ) is heard quite often in conversation as a variant on ^θ in all dialects, especially at the beginning of a phrase or in an isolated word which commences with this sound. It does not need to be shown in spelling because it has no semantic value.

The symbol j is used with the value of y in English 'yes'. The two symbols x and y are the unvoiced and voiced velar fricatives - the former the ch heard in Scottish loch. The voiced y is very common, and although to some extent it seems to interchange with x, it may also stand by its own right in many words. The natives write a g for it, not distinguishing it from a hard g, but for x they have been taught to use the 'h' as in Spanish, because the Mission was Spanish. The y is substituted in Tobi for the l of the other three islands, because the Tobi people cannot pronounce the peculiar Sonsorol l. Thus li, spouse, becomes yi at Tobi; jälimat, person, becomes jayimat, and so on. This is a regular sound-interchange. The velar y also replaced k at times in Sonsorol itself: fi'teki, work, may be heard as fi'tey(i) but not as fitex(i). The 'l' is very peculiar, and it is characteristic of the Group (except Tobi). It is shared with Ulithi. It is at once palatal, like the ll in continental Spanish, and velar. The Hamburg Expedition had trouble with it, and while they sometimes write a plain 'l', they almost as often write 'gl' - as did the present author in the first stages of his work. But the natives regard the consonant as a single sound, and not a combination of two. The symbol l̥ suggested in the Table is not very appropriate, because the sound is not that of English 'people' at all. In general a plain l can be used in printing because the sound has no competitor in the language, and it will be used in this study. Phonetically the sound may be described as a palatal l with simultaneous velar friction. The r is slightly rolled at all times (not just flapped). The ŋ is the velar nasal of sing; ng as in finger also occurs.

Consonant Length.

A consonant may be lengthened exactly as a vowel can, and this occurrence is noticeable in all the dialects. It may be initial or medial, but not final. Initial lengthening often becomes practically medial by the combination of preceding morphemic elements with the word bearing the initial lengthening, and probably as a matter of history that is how initial lengthening arose. To the native, that is to say, the consonant is really not initial but medial. Thus '(m)mayo, good, is usually heard in the form 'e mmayo, he, she or it is good, or, e.g. 'xo mmayo, you are good. The following are examples of consonant lengthening:

- '(m)mori, to laugh, as against mq:ri, clew line of sail.
- '(m)masa, a boil; '(m)mäni, remember (but reduplicated as 'menimeni).
- (k)k'a, to carry, as in 'i,kk'a, I carry).

Medial lengthening is seen in:

- minna, that, (near you), also heard as menna and sometimes even mena, in each case with a very close e, apparently depending on degrees of emphasis, and coming under rules of sentence phonemics; 'xammät, to bale a canoe; 'xammäsuc, to close a door; 'panna, a coconut leaf; Pan'nga, the Palau Islands.

In such words lengthening is usually easy to hear, but in very quick speech it may sometimes be overridden. The above lists are, of course, far from exhaustive.

LOAN WORDS

In the vocabulary will be found quite a number of foreign loanwords. The interesting point about them is, that whereas in Palau such words are almost all Spanish, German or Japanese, in the Sonsorol Group they are nearly all English. Where, in Palau, the Malay word bras is heard for 'rice', in Sonsorol the English rais is heard. The verb 'sing' and the noun 'singing' were given as 'singn'. The natives insisted that this is a real Son-

sorol word -- which is extremely hard to believe. Amongst such English loanwords from English, whose history is entirely unknown, will be found, e.g. katem (phonetically *katem*), 'cut 'em', for 'knife' (though there are native words also); wasi or was^a for 'wash', 'sukyorkcin for 'sugarcane'. For the last, Palau has an Indonesian root. Some objects not found in Sonsorol but imported from Palau, have modified Palau names, e.g. bu:, betel nut. The word for "spirit", "ghost" is also Palau: 'jard^a', Palau ya-'lid, Indonesian (h)antu. As Indonesian *n* become *l* in Palau but not in Sonsorol, this is clearly a direct loanword from Palau. Presumably this betokens the importing of certain religious ideas from Palau, for there is also a Sonsorol word 'toutub^c'.

PART II: MORPHOLOGY

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Introductory

The morphology of Sonsorol as treated in these pages calls for a little explanation as to its order. It is to be recognised always that the categories of Western European grammar ought not to be applied unchanged to native languages. In many there is not the hard and fast distinction between parts of speech that are found in English or Latin. In many languages such divisions answer to no reality at all, when a grammar is drawn up along conventional lines, with chapters on nouns, adjectives, adverbs, and so on. In others, again, the relative importance of what parts of speech can be predicated, is different again from that of English or the classical languages. In Sonsorol the pronoun must be thoroughly understood before any grasp of the language can be attained. A sentence can be made without a noun, sometimes even without a verb, but not without a pronoun. No verb can be used without a pronominal particle before it; the pronoun enters into the expression of possession and frequently of the verbal object. It is the only element of the language that makes any approach to inflection.

For such reasons as these the pronoun is treated first in this grammatical sketch, and the illustrative sentences then becomes clearer to the student. The term "cardinal pronoun" has been used in preference to "personal pronoun", because in Sonsorol as in other Oceanic languages person is found in other types of pronoun than 'I', 'you' and 'he'.

I. THE PRONOUN

Pronouns in Sonsorol are the key to the language and must be thoroughly understood as a preliminary to mastering the structure of the language itself. Given these, the rest of the structure is simple. Pronouns may be divided into the following kinds:

- A. Cardinal Pronouns.
- B. Suffixed Pronouns.
- C. Possessive Pronouns (and adjectives)
- D. Demonstrative Pronouns (and adjectives)
- E. Interrogative Pronouns (and adjectives)
- F. Indefinite Pronouns.
- G. Relative Pronouns.

They will be treated in the order listed here.

A. CARDINAL PRONOUNS

The cardinal pronouns do not vary much from dialect to dialect, except for the normal phonemic change of Son. l to Tob. y. There are two numbers, singular and plural, and no regular provision is made for a dual number, as in most Melanesian and some Micronesian languages. After the simple forms, certain rare compound forms will be noticed. The first person plural calls for special attention. It is divided into inclusive and exclusive forms, and the distinction is vital. The inclusive first person includes the person addressed ('you and I' or 'we and you') while the exclusive first person excludes him ('he or they and I, but not you'). This in English, "we

will go the beach" is ambiguous, it may or may not include the person addressed. In Sonsorol, if all are to go, including the person addressed, I say kis; if the person or persons spoken to are not go, I say 'xamom. The inclusive, therefore, is always used in Prayers. In the Lord's Prayer, for example, "give us", "forgive us", "lead us" must be exclusive - otherwise it would imply that God was part of the object of all these acts. This use is found in all Oceanic languages with very rare exceptions, such as Gilbertese, but is much less common in New Guinea languages. It also occurs in Australia.

The following are the Cardinal Pronouns in the four dialects.

		SONSOROL	PUL	MERIR	TOBI
Singular	1.	na:n	na:n	na:n	na:n
	2.	xore	gore	yete	ke:re, ke:r, k ⁱ e:ra.
	3.	i:c	i:c	i:c	i:c
Plural incl.	1.	kis	gisc	vis	kic
	excl. 1.	xamom	xamom	xamom	xamom
	2.	xami	xami	xami	xami
	3.	ile	ile	ile	iye

There is no distinction of gender in the third person; i:c may be he, she or it. Certain compounded forms of these pronouns exist, e.g. xai'rowa, "we indeed", which is a compound of the verbal pronoun with 'dowwa, very. The word saka, 'only', may also be added to the cardinal pronouns themselves to produce an emphatic form na:nⁱ saka, 'I alone', 'I myself', 'I for my part', e.g. na:nⁱ saka i ya baay, I saw it myself. So, too, ke:ra saka or xore saka, and similar other compounded forms. Saka is also used with numerals to strengthen or make them exclusive.

The cardinal pronouns are used as a rule only when a certain emphasis rests on the pronoun. They must always be followed by a verbal pronoun if they are the objects of a verb (see under 'Verbs'), or preceded by a suffixed pronoun (see next section), if they are subjects, but in each case the verbal or suffixed pronoun is normally sufficient without a cardinal pronoun. Thus if one says 'i bwito, 'I'm coming', that is normally sufficient; if one says na:n i 'bwito, the implication is 'I at any rate, am coming, or 'I but not you are coming', etc. Cardinal pronouns before verbs are therefore rare in all Oceanic languages.

If stress needs to be placed on the number "two", it is expressed after the plural pronoun, linked to it with the ligative particle me. Thus "we two" is kis me di linar, lit. we (who are) we-two-pepple; for "we three" it is possible to say kis me di derumar. (This note is based on Eilers; the present writer found it very hard to get agreement, but was given such a phrase. Apparently Eilers found trouble in Merir, for she gives yete ma na:n, 'You and I' as inclusive, and yete ma jädimer, 'you and the man' as exclusive, i.e. you and he. Such forms, that is to say, are not normally used in Sonsorol, as they would be in most Melanesian languages. They have to be compiled when needed).

Suffixed Pronouns.

Suffixed pronouns may indicate in these language either a possessive relationship or the object of a verb, and the forms differ to some extent in each case. The objective forms may be considered first, as the possessives lead to one of the most difficult aspects of the language. The object indicated may be either direct or indirect, as in "he sees me" or "he gives to me." Sometimes the stem of the verb is modified in the process of receiving the objective suffixes. The forms of the suffixes are the same in the dialects, except in the third plural, when there is the normal change of l to y in Tobi. They are as follows:

Singular, 1. <u>iei</u>	2. <u>-yo</u>	3. <u>-ja, -je</u>
Plural, 1. <u>incl. -yis</u>		
1. <u>excl. -mami</u>	2. <u>-yami</u>	3. <u>-i:l</u>

There is slight variation in the form of the third person plural, apart from the Tobi change to -i:y. Sometimes the i unites with a preceding vowel to form a descending diphthong, as in -a:l, sometimes it is linked to the verb by means of -o-, as in xadiel, bring them, sometimes it links immediately with a preceding -i-, as in m^wawas'ri:l, want them. Examples:

<u>i:ə</u> <u>bwe</u> <u>yau-joi</u>	he tells me
<u>yau-yo</u>	tells you (singr.)
<u>yau-je</u>	tells him, her, it.
<u>yau-yis</u>	tells us (incl.)
<u>yau-mami</u>	tells us (excl.)
<u>yau-yami</u>	tells you (plur.)
<u>yau-l</u>	tells them.

If the verb has a noun object, the pronoun object may still be inserted in an anticipatory manner. It does not seem compulsory to do this in Sonsorol, as it is many Melanesian languages, but one finds, e.g. i'təu mara'gara xo m^wasa'ri:l? who are those (whom) you love? E m^wasa'ri:l lei tipanaki, he loves them the upright, the good-hearted. In the former example the suffix makes up for the absence of a true relative pronoun in Sonsorol, but the second is a case of an anticipatory object. It is also correct, however, to omit it: i m^wasa'ri: lei fitiki ri moŋae, I want someone to do the cooking (for m^wasa'ri:je). Apart from the third person singular, the uses are fairly constant, e.g. e wauti-ci, he hit me; yanejāi, give me; i bwe yanneyo, I give (it) to you; xadije, ask him; i tə karaye I don't know you (or understand you); me'ta me e vari:l jālimat? what did he give the people? E yarikis, he gives it to us (incl.) (In the last example the root of the verb is slightly irregular, appearing as both yan- and yar-).

If a verb is followed by an adverb, it is usual to transfer the pronoun object to the adverb: i m^wasa'ri: dewwa:l, I love them very much; e pari dewwakis, he helps us a lot. This is common practice in Oceanic languages.

C. POSSESSIVE PRONOUNS

There is more than one way of expressing possession in Sonsorol. The first method is by the suffixing of pronoun to the noun or to a separate possessive-noun root. Thus mata-i, my eye, but jaro-i ta:ri, my rope. In each instance a suffixed pronoun is used, but in the first it is added directly

to the stem of the noun, in the second to a separate noun of possession, in this case jar-. The former are called suffixed possessives, the latter independent possessives. Nouns which take suffixes are shown in the Dictionary with a hyphen, e.g. mat-, eye.

1. Suffixed Possessives.

The suffixed possessives in the SONSOROL dialects are as follows:

		SONSOROL	PUL	MERIR	ROBI
Singular	1.	-i	-i	-i	-i
	2.	-m	-m ^u	-m	-m
	3.	-r ^a	-r ^o	-ra	-r
Plural	1. incl.	-s	-s ^o	-s	-s
	1. excl.	-memi	-mem ⁱ	-mem	-mem
	2.	-mi	-mi	-mi	-mi
	3.	-l	-l ^o	-l	-y

There is some variation in the vowels preceding the final consonant or vowel of the suffix, which will be discussed below. The above are the skeleton forms.

The suffixes are used with parts of the body and relationship terms. In most Oceanic languages they are also used with parts of a whole, and this is the usage in Truk, but in SONSOROL a difference has developed which will be explained later. There are, however, some less obvious uses of the suffixed forms in SONSOROL, e.g. with im, a house, which is neither a part, like a limb, nor an inseparable natural possession like a relative. The use is found in some Melanesian languages as well as in Micronesia. Examples of each use:

1. parts of the body: matai, my eye; pei, my arm; sai, my blood.
2. relationships: papai, my father; neirai or dirai, my mother; rai, my child.
3. others nouns: imwei, my house; pōlnei, my hat; wai, my canoe.

The forms of the suffixes may be judged from that of the first person singular, which may end in -ai, -ei or -i. The following examples will show the variations in the final vowels in each case:

		BLOOD	ARM	TOOTH
Singular	1.	sai	pei	ŋi
	2.	sam	poum	ŋim
	3.	sar ^a	paur ^a	ŋir ^a
Plural	1. incl.	sas	peis	ŋis
	1. excl.	samem ⁱ	paemem ⁱ	ŋimem ⁱ
	2.	sami	paumi	ŋimi
	3.	sa:l	paul ^e	ŋi:l

Sometimes there is slight variation from these norms, e.g. itei, my name, gives ita:r^a, his or her name; and imwei, my house, is similar; li, my spouse, gives lōm lir^a, etc. Actually these vowel changes rest upon phrase rhythm.

Mental characteristics are regarded as inseparable possessions, justifying the use of suffixed pronouns, as shown, e.g. in busos, our folly, from bus, silly, mad (really an adjective functioning word as a rule); tatara:l, their evil; tama:us, our sins.

their evil; tama:us, our sins.

The question of final vowels is always difficult to solve in Sonso-rol. A final -i on -memi would be expected from comparison with other languages, but although often written in the Catechism, it is hardly ever heard in practice.

What objects are regarded by the native as sufficiently closely possessed to require suffixed pronouns is not always obvious to Europeans. Some less apparent cases are shown in, e.g. xamalei, my sweetheart; pōlnei, my hat; avei, my clothes, my shirt; wai, my canoe. Attention must be paid to the forms as given in the Dictionary.

ii. Independent Possessives.

Nouns other than those indicating parts of the body, relationships, or close or valued possessions, take independent possessives. In many languages there is only one or perhaps two such, but the possessive noun-roots in Sonso-rol are numerous. The roots are themselves nouns, to which the suffixed pronouns already given are added. They are descriptives, i.e. they describe the type of object to which reference is made. Thus, the root yosa-i, my, is used with fish foods, and is connected with the verb yasausa, to eat fish; rai, my child, is used with children and other dependents, including pigs; talei, is 'my' with belts. The following possessive nouns are found:

- | | |
|-----------|--|
| 1. ja-i | General possession, not covered by any other class |
| 2. kare-i | Food in general, except fish |
| 3. yosa-i | Fish food |
| 4. rume-i | Things to drink |
| 5. wa-i | Canoes and other vehicles |
| 6. ra-i | Children, dependents |
| 7. tale-i | Belts |
| 8. kie-i | Sleeping mats. |

Similar groupings of possessives are found in Ulithi and Truk, but in Truk the list is longer than in Sonso-rol. The following are Sonso-rol examples:

1. jai māe, my breadfruit (as a possession -- to eat would be karei māe); jasa ta'mor, our chief(s); jai yōyō, my bracelet. This is the commonest possessive.
2. karei manau, my food; karei tabak, my tobacco; karei fado, my banana. Sometimes used alone to indicate food: e wola karami? Have you any food? (Actually the sound here becomes fricative: e wola yarami?).
3. yosai i:y, my fish, and with names of particular fishes.
4. rumei sara, my drinking water (jai sara would be water for any other purpose); rumei sigaret, my cigarette, because Sonso-rol follows most Oceanic languages in using 'drink' for 'smoke' as a verb.
5. wai, my canoe; wai jeep, my jeep; wai 'motoka, my motor-car.
6. rai, my child; rai riweis, my boy; ra ri itōu peigⁱ ra? Whose is that pig?
7. talei av, my loincloth (as against avei, my clothing); talei kurias, my belt.
8. kiei sobu, my sleeping mat.

It will be seen from some of the examples given that a change of meaning may result from a change in the possessive used with a given noun. Thus, jai fado, my banana (simply as a possession--: karei fado, my banana (as a food). In a few cases the word used varies in a way not found in English, as in the case of the coconut, for which different names are used at different stages of its growth. Thus the fruit in general is called wana,

and one would say jai wana, my coconut; but the green nut for drinking is rut*gi*, and one would therefore say rumei rut*gi*, if one were about to drink a green coconut. Again, tabak, tobacco, is regarded as food and takes kar*ei* as possessive, but sigaret, who smoke is drunk in, is regarded as a drink and takes rumei. These usages are common in other parts of the Pacific such as Fiji.

D. DEMONSTRATIVES

There are two kinds of demonstratives in Snsorol, one which stands by itself, and so functions as a pronoun, and the other which depends on a noun, and so functions as an adjective.

i. Pronominal Demonstratives.

Demonstratives can be arranged for personal variations in Snsorol, and set out side by side with the cardinal pronouns, as follows:

	PRONOUN	DEMONSTRATIVE
Singular	1. na:n	me:re
	2. xer <i>u</i>	mina
	3. i:c	iga'ra:ra.

Thus me:re is 'this', near the speaker; mina, 'that' near the person addressed, and iga'ra:ra, 'that yonder', near the person or object referred to. The two latter are not regularly distinguished in English, and their use is something to be learned by practice in Snsorol. The 2nd. person form also varies in itself. It is often heard as mena, minna, and it may also add the -ra which marks the third person: i m'asa'ri: mi'na:ra, I want that one (which you have). There is no distinction of gender or number in these demonstrative pronouns (although there is distinction of number in the adjectival forms). Examples: meta me:re? what is this?; meta iga'ra:ra? what is that? it*u* iga'ra:ra? who is that yonder?; yamejai mi'na:ra, give me that (by you); xacato mina:ra, bring that one (near you); xale xo faula me:re? did you make this ('xale' merely asks a question); xere it*u* mena? who are you (there)? An extended use is found sometimes, as in mena di d*o*l*u* ba..., when we say...; in the matter of our saying..., e.g. me'ta ni-far men e d*o*l*u* ba... what is meant when it is said that ...?

ii. Adjectival Demonstratives.

As adjectival words follow the noun they qualify in Snsorol, so so demonstratives used adjectivally. There are several forms of some of them, especially the words for 'this'. The words are:

this: iere, i, c	those: gaie, vaie
that (i) near you: ra, er	those (i): gara, vara
(ii) yonder: rara	(ii) ga'ra:ra

Examples:

pe:pa iere, this paper or book; pe:pa er, that paper; riweis i, this child; j*u*limat er, that person; f*u*raje i, this village; xo bwe jamwiri da'lamire 'r, wash out those flasks; xo bwe wesil xapiteki yar, rinse those things; faini ramu vara, kill those mosquitoes; c*u* mire ni pata ri t*u*da ya-ra:ra, it is between those stones.

Amongst other examples, one compounded form should be noticed, i.e. marava-ma, those people, compounded of mar^o, man, and ga'ra: a. The singular is mare'r. Mare 'r e m^{wa}sa'ri:, this man wants it; tama:al^o mara'va:ra, the offences of those people; it^{pa} mara'vara xo m^{wa}sari:l? whom do you love? (lit. who those-persons you love-them); me'ta ni'far ni ru:tur e? what is purpose of this fence? me'ta ni'far ri titiro e? what is the meaning of this word?; i mori itena rani saga ra, I have put it in that bag (near you); it^{pa} x na e kara rama e? who is there that understands this languages? (the first e is a verbal particle, the second the demonstrative); sajj^{mai} viri sara ra, come away from that water; e da m^{wa}sa'ri: vitigo e, he wants this meat.

There are examples in which iere is used pronominally, but the idea then is rather 'here is', as a thing is proffered, than simply 'this is': iere fa'raoa, here's some flour - or pointing out the existence of something: iere jap pigipigi, here's my ball; iere wawou ri pigipigi, here's the bat. There are also examples of ie used pronominally, as in ie mtama ri mmago dewaa, this one is the best; or sometimes the particle me (see § NTAX) is put in: iere me tagi:et dewaa d^ogu-je, this is the highest mountain. On the other hand, when mere is used for 'this one' it often comes at the end of the sentence: imwe ti it^{pa} mere? whose house is this?

E. INTERROGATIVES

Here again there is a dual function of the interrogative word, as pronoun and adjective, but as there is no difference in form, both can be treated together. The interrogative words are:

who? it^{pa}?

what? me'ta?

USES: (1) pronominal and adjectival.

This is seen in such phrases as it^{pa} iga'ra:ra? Who is that? it^{pa} ileril? which of them? who of them? Xere it^{pa}? Who are you? The only point to notice about it^{pa} is that its presence in the sentence does not affect the order of the words, e.g. you who? = who are you? It is almost universal in Oceania that the question, "What is your name?" becomes "Who is your name?" In Sonsorol, however, the European idiom is used: me'ta itom? Me'ta ita:r j^{al}imat^a ra? what is the name of that man? For me'ta the following examples will suffice: me'ta iga'ra:ra? What is that? Me'ta xo d^ola? What did you say? Me'ta xo bwe fiteki? What are you going to do?

If the words are used as adjectives, they follow the noun, like normal adjectives: manae me'ta? what food? which food? It is also possible to make a compound phrase for "which" as a pronoun: mere i'fa ma i bwe yanneyo? which one shall I give you? Another very common compound is the phrase me'ta ni'far? what is the meaning, purpose, use of, usually coupled with the next phrase by the particle or conjunction me; as in me'ta ni'far me Dios e fa:lekis? Why did God make us? There is also another word for "which" - i'fa, as in i'fa 'ra xo m^{wa}sa'ri: which do you want? This is the word involved in the example above, mere i'fa, but here the accent is moved by 'ra'.

2. Interrogative Verb.

Sonsorol has an interrogative verb which is a little hard for a European to grasp. It is feita, and the meaning is 'to do what?', 'to be what?' and hence 'how?', etc. Examples: xo feita i'ya? what are you doing here? Xo feita xo da bwito? how did you get here? (lit. you did what and so you came?); xo bwe feita? what are you going to do?; xo feita na e va metaki p^odum? how did you hurt yourself? (lit. you did what and your body is sick);

and the answer might be, e.g. *i pŋ e da ya metaki poi*, I fell and it-is-sick (= hurt) my hand.

Very frequently *me'ta* is combined with *me*, as in *me'ta me iŋ m'a-sa'ri?* What (is it) he wants? The answer might be then, *igere me i m'asa'ri*, it is this that he wants. So *me'ta me e ya'ri:lⁱ jălimat?* What did he give the man?

"Whose" is expressed by *itŋa* preceded by the possessive appropriate to the class of noun referred to: *raa ri itŋa?* Whose child? *ra ri itŋa peigi ra?* Whose is that pig? *ja ri itŋa wadi ra?* Whose knife is that? *ja ri itŋa farufuru mere?* Whose writing is this? *ave ri itŋa ,ere?* Whose clothes are these? *Imwe ri itŋa*, whose house? Any of the possessive nouns can be used.

F. INDEFINITE PRONOUNS

There are no true indefinite pronouns in Sonsorol; it is necessary to paraphrase the idea of "someone" as "one person" or a similar expression: *demara*, as in *demara e dŋl^a*, someone said. "No one" will be similarly paraphrased as "not one person", as *i tei bauyŋ demara*, I did not see anybody. So, again, "Have you any sisters?" is rendered "are there not your sisters?" - *xale e ta wol' mweanai?* And the answer, "I have no sisters" might be *e tai wola* (so. *mweanai*). Sometimes a ligative particle such as *na* (see Syntax) can be linked with a direct interrogative, as in *itŋa na e kara rama e?* Is there an one who knows this language? "Have you any...?" is "Is there any... with you?": *xale e wola ... iŋlom?* Sometimes the word is not expressed at all: "I won't give you any" becomes simply "I won't give you", *i towai yan-neyo*.

G. RELATIVE PRONOUNS

Words which can be regarded as relative pronouns -- apart from demonstratives that may seem to function as relatives -- are comparatively rare in Oceanic languages. In Sonsorol there are several types of expression for the idea of who, which, what.

1. *we*. This word is frequently used as a relative much in the same way as English *who* or *which*, but nearly always as the object of the verb rather than as its subject. Thus: *vitigo we e xadi e da puŋutiwo rani sara*, the meat which he was carrying fell into the water; *e bwe tai mire pensil we xo xori*, xo da duwe ri gara deae, if you have not the pencil that you borrowed, you should replace it with another.

There is sometimes assimilation of the vowel to that of a neighboring dependent word, e.g. *we xo rute ri mayo*, thou who art the source of goodness -- where the word-order also, *we xo*, is worth noticing; as against the English idiom "thou who", Sonsorol, like German, says "who thou". From this close linking of *we* with a preceding or following word it becomes almost an appositional particle: (Catechism) *Ta'mor we jai Toutub^o*, The Lord (who is) my God. As, however, the Catechism was translated from Palauan, and Palau has a ligative particle *el* ("a Ru'bak el Di'os er nak), this may be an introduced usage.

2. No relative expressed. In some cases the relative is omissible, as again in English: *xapiteki i parajeri me igera e mwayo dewaa*, the goods (which) I bought to-day are very good; *e tai wola jălimat e mire iga'ra:ra*, there is nobody who lives there, nobody living there; *xale e sujŋ ba xo bwe kato babai e mori mas ba i bwe yannoje?* can you bring a papaya (which) has ripened (= a ripe papaya) and I will give it to him?

3. The demonstrative *ra* can be used to replace a relative: *na:n i tŋ kara jălimat^a ra e bwito me igera*, I on't know the man who came to-day; *di da faule jasa părimarao ra Padre e yarikis*, we then do the penance (which)

the priest gives us.

4. The third person pronoun may be used in a similar way: yannojai i:e pwesepwese, give me it (which) is white, give me the white one; terappari faiwi e bwo kamasa i:e pwesepwese the little girl has the white one.

5. After me'ta, me and mo have something of a relative force. See Syntax.

2. THE VERBAL SYSTEM

The Sensorol verb will be treated under the following heads:

- A. The System in general.
- B. Tense and Mood.
- C. Negation.
- D. Derived forms:
 - i. Transitives
 - ii. Passives
 - iii. Causatives
 - iv. Reciprocals and reflexives
 - v. Directives
 - vi. Possessives.

A. The System in General.

The verbal system in these dialects is structurally simple, simpler indeed than in Truk or even Ulithi. It has already been pointed out that many word-bases (i.e. the unadorned 'root' of the word) are neutral in nature and cannot be classed specifically as either verbs or nouns. Apart from the names of material objects which are necessarily to be regarded as nouns, word bases are less frequently verbal in function than nominal or adjectival (though an adjective in many Oceanic languages is practically an intransitive verb). Distinctly verbal forms are usually derived from the word base by the prefixing of a syllable, xa- or ya-, and it is very difficult to decide whether the voiced or unvoiced forms should be used in any given case. Examples of each will be found in the Dictionary. Thus, ta-na:u, bad > e yatama:al, he punishes them; tad, true > xatad, truth > e yatad, he believes; av, clothes > e yavafaf, he clothes. In some cases this prefix turns an intransitive into a transitive verb: e gu jafi, fire burns > i xagaga, I burn (things) > i xaga:je, I burn it. Occasionally the prefix is not found: ita-, name > iteitanari, to name (For -nari, see D.i).

Some Sensorol verbs are specialised in meaning and application in ways not paralleled in English, e.g. do'pi, to cut (wood), but taya, to cut with a slicing action, as paper; kara, to know a thing or a person, but lepavau, to know how to do a thing. The interrogative verb foita has been mentioned already (p. 17), and u'su, not to want or like, may be regarded as a negative verb, similar to Palau eti, though the latter word is a noun. It may also take on the positive sense of "dislike", and u'su dewwa, to hate. The transitive and directional suffixes are very important elements in the verbal system also, and are treated below in D.i and D.v.

B. Tense and Mood.

Mood as in European languages can hardly be predicated of Sensorol. Even Ulithi makes more distinctions of this nature than does Sensorol. The stem of the verb itself undergoes no change for tense, mood or person. Such indication as can be given takes the form of invariable particles preceding

the verb. These may be tabulated as follows:

- | | |
|--------------------------|------------------------|
| 1. Aorist tense: | short form of pronoun |
| 2. Future Tense: | la, ya. |
| 3. Completed action: | mori, Tobi <u>more</u> |
| 4. Incomplete action: | bwa |
| 5. Imperatives | |
| 6. Consequential action: | da. |

These particles will now be illustrated individually.

1. Aorist Tense.

To speak of present and past tenses in Sonsorol is inaccurate. Certain short pronouns are used before the verb in its most indefinite meaning, to show that an action is carried out by the specified person or persons, but a y idea of the time of the action has to be gathered from the context. In fact, the native is much more concerned with the manner of the action than with the time of it. To say i dɔl^a may imply that 'I say' a certain thing now, or as a general habit, or that 'I said' it some indefinite time ago. Hence the name "aorist" or "timeless", which covers all aspects of activity whose time is unspecified. It follows that apart from any context of situation or narrative, the time of the action of a verb in Sonsorol is often incapable of definition, except by an adverb of time.

The short forms of the pronouns, to be called "short pronouns", are:

	Singular	Plural
1 inclusive	—	di
1 exclusive	i	xai
2.	xo	xaa
3.	c	la, la (Tobi ya, ya).

Examples:

i bauyɔ, I see or saw; xo bauyɔ to 'rappari wa? do or did you see the big canoe?; jəlinat e kamasu i:y, the man has a fish ('is holding' is a more literal translation); xai kamasu limara i:y, we have two fishes (in our hands); xalc e wola raam peig? have you a pig (lit. is there your pig?); i tei mataka, 'I'm not afraid (or in narrative of a past event it could be 'I was not afraid'); xai mato, e da bwiriano sɛnsɛi, let us sit down, the teacher is coming in (the context here supplies the hortative sense of xai mato); i marajegi no jai pensil rarowa, I forgot my pencil yesterday - the time is defined as yesterday by 'rarowa', similar me igera defines it as 'now', e.g. in i lonogon kampana me igera, I hear the bell now In 'di rea sowatok e tai umayo, 'if we are late it will not be good, the context again decides the meaning: the idea is conditional and the final English is simply "We must not be late". There is no other way to deal with the idea of compulsion. So, too, in 'i madil nimerieri na Maria e fanarajei, I was asleep this morning when Maria called me - nimerieri defines the time of i and e.

If a continued present or past idea has to be expressed, the verb may be reduplicated in whole or in part, e.g. i bayabauyɔ wa, I see a boat, I am in process of looking at it, I can see it now. Some words are normally used in this form, e.g. names of colors, presumably because color is a reasonably permanent thing, as e pwe 'sepwes, white; e ru 'sorus(o), black, and e jaxaya- 'wawawa, blue. There are, however, exceptions, such as tauw, yellow. Some verbs are almost normally reduplicated, as si 'pesip^o, pray, and menimeni, think (but i meni:je, I remember it, i.e. I thought of it.)

A verb must always be preceded by a short pronoun, which serves to mark the verb as such. Without it there is no verb - with one exception, that will be mentioned below. Given a short pronoun, the cardinal pronoun need be used only when emphasis is required: xere xo pou me imoai? you are stronger than I; na:n i dun, xere mo xo dun? I am hungry; are you hungry too? i bayabau wa; xere xo bayabau? I see the canoe; can you see it? The short pronoun must still be used if the subject of the verb is a noun or a noun-substitute (cardinal or other pronoun): jälimat^a ra e döl^u, the man said; paläl jälimat le mire rani Melel, some people live on Merir; itöu e yadi? Who took it?

The only instance in which a short pronoun can be omitted is in such phrases as jaxaya 'wayawa i:g^e ra, that fish is blue. There is no verb 'to be'. If the verb or adjective is placed before the subject, no particle is needed: 'yappari i:g, the fish is small, it is a small fish. Xale jälimat? Are there any people? If the verb or adjective follows the subject, the short pronoun is used: i:g e jaxaya 'wayawa, the fish is blue, it is a blue fish. However, if 'to be' implies existence of a thing, not just of a quality, there is a verb wola to express it, and this also serves to express 'have': xale e wola wamü? does there exist your canoe? i.e. have you a canoe? E tai wola, there is not, I haven't any. But 'to be' as a simple copula has no Sönsorol equivalent. Implying position, 'be' is mire, stay: demare le mire rani wa, there are two people in the canoe.

2. The Particle ya.

A more definite past can be shown by the particle ya, but if the context serves to fix the time of an action, or any modal particle can be used then this ya is omitted. It is used in disconnected sentences to show the time is definitely past: e ya fada, he was born; e ya mädi, he died; na:n i saka i ya bauy, I saw it myself; i ya bauy jälimat^a ra e fiteki wa, I saw the man making a canoe; i ya bauy rarrowa, I saw him yesterday; xo tei la fiteki (*), you did not work. This particle may combine with da (see 6.)

(*) Taking la = ya, as usually, but the texts do not hear out that ya is the Tobi form of a Sönsorol la in this case, and the la form is rare, and wants further documentation for surety.

as in di da ya marimari, we will talk (English, in the original example); i da ya bauy, I'll do and see. Attention is drawn to the change of sense in the combination, as the consecutive force of da has the thrown the particle into a future sense, representing a complete or single action. Sometimes a simple consecutive sense, the normal sense of da, remains, e.g. na i da ya bauy, and so I saw, or, and then I saw; i da ya bauy na la ya buk, I saw that they were. It may also combine with mori, the sign of completion: i mori ya bauy, I have seen.

3. The Particle mori.

This particle does not require much treatment. It indicates a complete action, and is normally translatable by the perfect tense in English as in xo mori mañae? have you eaten? Have you finished eating? Mori e rotijet, it is noon (e da rotijet would be 'an do it became noon'); e mori terappara raem piris, your dog has grown big; i mori yadato jau ra, I have brought the string. It may combine with da: minara e da mori pilaf li,

that fellow has stolen my wife; or with *ya* as *i mori ya bawyo*, I have seen.

4. The Participle *bwe*.

The participle *bwe* is the sign of purpose, and for that reason often carries a future connotation, though it never itself is a simple mark of indefinite futurity. If it is said that *bwe* is a sign of the future it must always be understood that a purpose is implied, not a mere future event or contingency. *Xo'bwe ra 'i:a?* where are you going? implies a purpose in the going, as does the answer, e.g. *i 'bwe ra ta' yau Pannau*, I am going to the Palau Islands, just as much as *i 'bwe ra ba i faini*, I am going so that I may kill him. In the Momotaro Story (Part III *infra*), *yarijei ba i bwe palayo*, give me (one) and I will accompany you - the purpose is equally definite. A simple or merely possibly future is not always indicated at all, and never by *bwe*. The stress on *bwe* in the above examples should be noted for as a general rule the particle is a proclitic.

By reason of this idea of purpose, *bwe* is common in imperatives, as *xau bwe faal dewwa manau*, prepare (ye) food. By a further extension, *bwe* is employed in some types of conditional sentences: *i bwe weli na i bwe yarije mani*, If I see him I'll give him the money, i.e. it is my intention to do both those things. Contrast this with what is said concerning *da* in 6. It is a time sequence here, not a cause: *i da yarije mani* would imply that I give the money as a result of seeing the man.

The form *bo* or *b^wo* is found in settings where a back or mixed vowel occurs on either side of the *bwe*: e *bwe sajp* often becomes e *b^wo sajp*, as in *me'ta me e bo sajp ba e bwe faal*? what can he do? lit. what it is possible that he may do? *E bo ru*, he will save (or be saved). The velarised *b* may have a similar harmonising effect: *le bo bwito foita?* what shall they do here? lit. they shall come do-what?; sometimes a mere velarised consonant is able to produce the effect: *le bo xadije:rayo Fanna*, they are to take me to Fanna. On the other hand the *bwe* is sometimes used in such a setting: *wanaet na xo bwe sajp?* when will you be able? The harmonic change is thus purely facultative.

5. Imperatives.

Although the participle *bwe* is common with imperatives, it is not in every case necessary. Short commands are given by means of the simple verbal stem: *bwito!* come! Sometimes a simple short pronoun suffices: *xo bwito ioloi*, come to me! The commonest form of imperative does, however, seem to be that which is formed with *bwe*. The negative imperative is *towai*, for which see below (C: Negation). A hortative form is provided for one verb, viz. *aroyo*, let's go, sometimes *ai roro*.

It may be noticed that the word *towai* is practically a negative of *bwe*, as in *xo towai 'kk'e pipie ri jamu sayai* don't bring all your eggs; *xo towai manau mae ra*, don't eat that breadfruit; *xau towai petikomami raxo*, reject us not (plural, or to a chief).

A vaguer dehortative is *teyae*: *xo teyae faini*, thou shalt not kill; *xo teyae ra*, thou shalt not go.

6. The Consequential Participle, *da*.

The participle *da* is in principle the sign of consequence. As such it is very common in the second of two clauses. Sometimes the English point of

view the relationship of cause and effect is very slight, but to the native mind it is present, and if careful thought be given to the matter, what is implicit in the English becomes explicit. So, e.g. i bwe 'kka pensil e da farejo, lit., I shall take a pencil and so I shall write. This may mean, "When I take" or "if I take" or "having a pencil I shall write" or "I shall take a pencil and write", and still other shades of meaning in English are covered by it. It was actually given as a rendering of the idea "I write with a pencil" -- still another shade of meaning. Other examples will show the consecutive force of da further:

ifiri mo xo 'yane mo jai wadi, xo da ya'dato, if you find my knife, bring it to me.

ifiri mo i bwe 'yane, i da ya'dato, when (or, if) I find it I shall bring it.

xo feita xo da kara? how do you know? (you do-what and-so you know).

ie feita e da donja? why is he angry?

e p'oj e da ya metakⁱ pa^u, he fell and hurt his hand.

e bwe bwito, di da xadio, when he comes will shall ask him.

xo bwe ri:jo na xo da uro^f, kill and clean it (a fowl).

The combination with mori has already been mentioned. The adverbial feita is always combined with da in the dependent clause.

The consecutive force of da is shown very clearly in the mathematical processes. In addition, for example, $10 + 5 = 15$ is read in Sonzorol as degotiu ma rimou e da dego-ma-rimou. The result of the addition is expressed by da, here practically equivalent to the English "make". Similarly one asks e da fiu^{uw}? how many (does that make)? The other mathematical processes are expressed as follows:

$6 - 2 = 4$: ruou e potiaro worou e da fae.

$3 \times 2 = 6$: ruou e yapi vaderu e da worou.

$6 \div 2 = 3$: ruou e tiriano worou e da deru.

There is another way of expressing addition, thus: $2 + 2 = 4$: ruou e da bwito ruou e da fae, "two and then come two and so it is four". The grammar, however, is still the same.

An extension of the use of da is found in sentences containing only one clause. In these da looks like a particle which merely states a fact, independently of time. When it is used, however, there is always an implied "and so" or "and now" (*). It is difficult to illustrate this use of da in

- (*) An interesting example occurred during the compilation of the Sonzorol Phrasebook. A phrase was given, "It is going to rain" - Son. e mweri mo e b^wo u:t^a. The next phrase, "it is raining", was not intended to link with the preceding, as it was not a connected passage. The informant made the mental connection and replied e da u:t^a, '(and so now) it is raining'. This shows clearly that when da is used alone in a simple sentence, there is still an implied consequence in the native mind.

a simple sentence with isolated examples, for reason shown in the footnote. A short text is therefore given, to show the indefinite particle e interchanges with da, even though the English is consistently present or past in each case:

Ie riweisⁱ e mwayo. Nimarieri ie xamataratan^a ri yanerayo. E da simwater^e, na e da wasi jawara, na e ule mata. E da yapa'ral^e papara ma neirara. E da tapa e da yaduterini, na e da yakara ul, e da bwir^e. E da kka manau, na e bwiro mata ri in na e da yaul papara ma neirara titinapa. E wola xeiv^eki^s, e da yancil sara bwesⁱ.

"This child is good. In the morning she wakes up early. She gets up and rinses her mouth and washes her face. Then she greets her father and mother. What is said she attends to, and she goes messages. She gets food and comes home (with it) and tells her father and mother. (If) there are visitors, she prepares hot water (for tea)! (Text translated from a Japanese School Reader)

On a similar basis, in the translation of the Creed in the Catechism more than half the verbs are preceded by da. Other examples where the sequence is past will be seen in the Texts in Part IV. In the Phrases the particle da is markedly rarer, simply because the examples are not interconnected. If follows, of course, that an isolated sentence containing da is completely ambiguous. Thus i da yanneyo is really 'and so' or 'and now I give you'; in the context from which the example was taken it is really a future, translating a Palau original ak mo moskau. So if I ask "Can you see him?" the answer is i da bayyo 'I see him'. If a more statement is volunteered it will most likely be i bayyo.

Finally, da may at times take on a conditional tinge: di da tai yatanil na di da upogu, 'If we don't run we shall get wet'. The context was originally, "Now the rain is coming down fast (igera e xamatanatan u:t); the idea follows, 'and so (if) we don't hurry, then we shall get wet'. The root concept is still the same.

C. NEGATION

In Sonsorol the negative particles are two, (1) tai, which is used with statements, and (2) towai, which is used with commands, or, more exactly, wherever bwe would be used in the positive. The form towai is invariable but tai varies according to the person of the verb:

<u>i tai mataya</u> ,	I am not afraid.
<u>xalo xo tai mataya?</u>	Aren't you afraid?
<u>io e tai mataya</u> ,	he is not afraid.
<u>di tai mataya</u> ,	we are not afraid (incl.)
<u>xai tai mataya</u> ,	we are not afraid =axol.)
<u>xau tai mataya</u> ,	you are not afraid
<u>ilo lo tai mataya</u> ,	they are not afraid.

If a particle intervenes between subject and negative this variation does not take place, i.e. it is a phonetic effect only: i da tai mataya, and so I am not afraid;; etc. In one instance a type of vowel harmony was recorded, viz., i to kara, I don't know.

The negative towai has already been mentioned on p. 22, where it was stated that towai is the negative corresponding to bwe. It appears therefore in most cases in which bwe would appear in the positive. The line of demarcation between future and imperative is in many cases weak; xai towai para pilaf, we will not again steal, is close to xau towai para pilaf, you must not again steal. In the first person, i towai answers to "let me not", "I will not", "I must not": i towai tanaiki ya os, I will not buy a horse; i towai yanneyo, I won't give it to you; i towai k'ahi minna, I cannot eat that; di towai manae ma di towai ur, we are not to eat and we are not to drink; (if we do not do certain things) na di towai ru, then we shall not be saved. It is even possible to have bwe combined with towai, as in di bwe towai titi, we must not talk. More normally, it may substitute for bwe, as in i towai mire jerai wotiyo, I don't remain long seeing you, i.e. it is a long time since I saw you.

There is also a negative verb u'su, answering to the Palau negative noun oti, 'not to want', 'not to like', 'be unwilling'. It is seen in e u'su tamau, he does not like evil, used in its literal sense, but it can be ex-

tended into metaphorical uses as well.

Mention may be made here also of words for 'not yet': teiti, teitigero (S. and T.), tasigero (M and P) for which sometimes tosu is used, e.g. tosu bwoni, not done yet; tosu vitiwo, not going down yet; teiti mo:t, not cooked yet.

D. DERIVED FORMS OF THE VERB

The Sonsorol dialects are not heavily inflected, but certain modifications can be made to either the beginning or ending of the verbal stem to express (a) transitive action, (b) passive voice, (c) causation, (d) reciprocal action, with use also for reflexive, and (e) the direction in which the action takes place.

i. Transitive Action.

Sonsorol shares with most Melanesian and some Indonesian languages a distinction between verbs used alone or intransitively, i.e. without an object, and verbs used transitively, i.e. followed by an object. In Sonsorol, however, the system seems to be breaking down, as in Truk, and does not show the clear-cut regularity that is the mark of the South Pacific languages. Some verbs do not take transitive endings, and some take special forms.

Verbs that do not take specific endings to make them transitive may be called "incidentally transitive", and those that require a special ending may be called "specifically transitive".

Incidentally Transitive Verbs, to whose stems the short pronoun objects are added directly: these have been exemplified on p. 13, when the objective forms of the pronouns were given. Other examples appear in the following sentences: i mori xadiyo, I have called you; i welio, I have seen him (or her or it); ie pirigoyemam, he slapped us (Tobi); i bwe yanneyo, I shall give you; le bawoy, they saw you; i to karayo, I don't know you; ita e bwe palajei? who will go with me?; na:n i bwe palayo, I will go with you.

Specifically Transitive Verbs, to whose stems transitive suffixes are added:

fada, call	>	e fada-ni-jei, he calls me
farafara, carve, write	>	e faraje, he carves or writes it
frou, cook in fat	>	e frouje, he cooks it in fat
feita, do what	>	e feiteje? what is he doing with it?
parie, answer	>	xo bwe parierije, answer me.
kup ^c , seek	>	i kupetie, I am looking for it.

In cases of this nature, if the object is a noun, then the pronoun of the 3rd. singular or plural (according to need) is added to the verb before the object noun, as a kind of anticipatory object: e yaul papara ma neirara, she tells her father and mother (lit. tells-them). This is a normal practice in Oceanic languages.

Suffix of the Remoter Object, -nari. This is added to the verb to show that the act is not done immediately to the object but for or on behalf of the object: i fiteki, I do it, make it, but, i fitekinariyo, I make it for you. It may be possible to treat this as a preposition meaning 'for' and not as a verbal suffix, as was done by Elbert in the Truk grammar, but as it does not occur apart from the immediate neighborhood of the verb, it seems better to regard it as a suffix. Many Oceanic languages have such a suffix of remoter object. Examples: xana-nari-ei, show me; xo bwe yannaya-nari-yemami, show to us; e da ya ietita-nari riwcis, he called the child (such a name); xo m^Wasa'ri: fiteki-nari-ei, will you work for me?

(ii) Passive Voice.

There is no regularly formed passive voice in Sonsorol, as there is in Palau, but under certain circumstances passive ideas can be expressed. The language has a suffix *-ekⁱ*, *-ex*, *-ikⁱ*, which gives passive force, but is normally adjectival, "having been...". Thus, *ru:t e fa'alekⁱ ifiri me'ta?* What is the fence made of?, with the answer, *e fa'alekⁱ ifiri pabu*, it is made of bamboo. If the verb is capable of taking a transitive suffix, this passive, curiously enough, is added to the transitive form: *kup^e*, seek: trans. *kupeti*, passive *kupetiex* (the shorter pronunciation is more general), "having been sought"; so also *sifarujukⁱ*, "nailed"; *dugiekⁱ*, "opened"; *e udajekⁱ dayai*, "one (plant) had been pulled up". Such a form may be used with a future reference, as in *e wola jai pepa ra e tamir na e bwe kupetiex*, my book has been lost and must be sought - but this is not common. Palau has a special form to express necessity, which is lacking in Sonsorol.

If an agent has to be expressed in such a situation, the word *delei*, "a part" is used, as English might say "on my part", but it takes no possessive suffixes: *delei na:n*, *delei xe:r*, etc.: *e tai loiki mei delei na:n*, it is not lifted by me; *mei delei xe:r*, by you. Here the passive suffix becomes identical with the transitive suffix, e.g. *i bwe loiki bolo 'r*, I will lift that box (stem, *lo*, *lolo*, as in *xe bwe tepanije i ifiri lolo ri mere*, help me with the lifting of this.)

Certain substitutes for passives are available:

1. the third person plural is used impersonally in the active voice: *le yanneyo*, they saw you, you were seen by them. This is the commonest way both in Micronesia and Melanesia.
2. A 3rd. singular active is used with no expressed subject: *e vae paur ma kubwar*, he was tied hand and feet; *ie j'alimat me redie ifi namar ri Espiritu Santo*, he was made man by the power of the Holy Spirit (Catechism).

The safest rule in Sonsorol is to avoid passives by the substitution of the corresponding active form. Passives are alien to the language unless the idea expressed is that of a state.

Here may be noticed the Sonsorol method of expressing must, although, as stated, it does not have a special form like that of Palauan. Sonsorol follows the practice, commoner in the Pacific than the Palau method, of saying, "it is good that" or "do so and so and it will be good": *'e mmayo na di bwe kka ambarara*, we must take an umbrella; *e 'tai mmayo na di bwe tai fiteki*, we must not not-work, i.e. must not idle; *di bwe ra na e 'tai mmayo*, we shall go and it is not good, i.e. it is no use our going; *jara me'ta mei i bwe tau-garox, na e'da mmayo*, what road shall I follow and so it will be good, i.e. what road must I take?

iii. Causatives.

There are several ways of expressing the idea of causation. In many Oceanic languages there is a regular prefix to the verb, radically *paka-* e.g. *be strong* > *make strong*, strengthen. In Sonsorol there is a corresponding prefix *xa-*, *ya-*, but it is not so common as in many other Oceanic languages. Here as ever, Sonsorol does not follow one method entirely. Examples:

p^{pa}, power > *yapp^{pa}*, *yapp^{pa}-up^{pa}*, empower, strengthen.
fada, be born > *yafada*, give birth to
buw^{og}, go out > *xabuw^{og}*, put out

Thus, *fai'vi 'r e yafada raur*, this woman bears (bore) a son; *di bwe manau na*

e yap^{pa} p^odu^s, we eat ~~it~~ and it strengthens our bodies.

In many instances, the causative seems to be lacking (contrary to Truk usage) and different words are used as in English 'see' > 'show', rather than 'cause to see' or 'make see', i.e. bauy^o > xana-nari-, show 'to; kara, know > xau-, inform. A useful verb of this type is xakuru, kar^o, cause to do, which serves as a causative of faul^o: i kar^o b^{wa} e bwe p^our rani rumu, I make him sweep the room. Sometimes faul^o itself is used: i hwe bwe faul^o b^{wa} x^o b^{wo} yaduteriⁿⁱ, I will make you listen.

iv (a). Reciprocals.

Sonsorol indicates reciprocal action by means of a suffix -fa'hani, added to the verbal stem, e.g. di bwe welifa'hani, we shall look at each other, we shall meet again (but 'again' can also be expressed by ra before the verb or para linked with it, as di bwe ra welifa'hani). As this is a perfectly regular process it does not call for further illustration.

iv (b) Reflexives.

Action performed upon oneself is shown by the suffixing to the verb of the objective pronoun of the person concerned: di bwe feita ba di bwe yawerewere-s, what shall we do to prepare ourselves? This -s is the shortest possible form of -kise, -kis, -yis. Sometimes the word p^odu-, 'body' is used corresponding to what in English would be a reflexive form: 'how did you hurt yourself?' is expressed by 'x^o feita na e ya.metakⁱ p^odu^m?. lit. you did-what and is sick your-body'.

v. Directives.

Many Oceanic languages, and practically all Micronesian languages, like to indicate by a suffix or particle after the verb the direction along which an action takes place, e.g. to or from the speaker or person addressed, as 'give hither to me'. There are usually suffixes referring to the speaker or person addressed (i.e. first and second persons), and sometimes for the third person as well. Inonsorol this full analysis is not made, and only two suffixes are used, viz.,

-to(x), towards the speaker.

-ro(x), -rayo, away from the speaker.

Examples: xada-to minna:ra, bring (me) that (thing); le faulato ta'ma:u ilefi-mami, they do-hither evil to-us; x^o bwe peitaray(o), take it away; xau towai peiti-yamami-rayo, do not take-us-away; fadaru-la-tox, call them hither; le b^{wo} xadijo:rayo Panna, they are to take me away to Panna. Rayo can also be an independent verb: x^o towai rayo, don't go away! @

Other directives specify direction as upwards, downwards, etc. as, -tayo, upwards: tautayo, climb up, to land from a canoe, as against -tiwo in taetiwo, to climb down, to embark on a canoe. This second suffix is shown in mata-tiwo, sit down; tara-tiwo, look down; purutiwo, fall down; ta-tiwo, lay (eggs); te-tiwo, put down. Some forms are little irregular, e.g. wekito, come down.

The suffix -no indicates action away from a given spot or outwards: i bwiriano i'vata, I am going seawards, to the shore; i tiriano, I come out, of. tiwong, to go out. Examples of a single root variously directed

are bwito, come, bwitiwag, go out and bwiriano, go off, away.

One verb at least varies in form according to the person of the indirect object: i yanneyo, I give you; xo yannejai, give me, but i yarie, I give it to him. However, usage at present is not absolute and one finds i bwe variyo, I'll give you.

Other directional suffixes found in Ulithi and Truk seem to be lacking in Sonsorol.

vi. Possessives.

In Sonsorol as in Truk the ideas of possessing, occupying or using an object can be expressed in certain cases by inflecting a noun as though it were temporarily functioning as a verb. In Sonsorol, as usual, the process is not carried through as consistently as in Truk, and the forms which can be used must be learned more or less empirically. There are two processes:

1. Reduplication, which expresses owning or occupying the object referred to:

wa, canoe > i wawa, I use a canoe

in, house > i imwei im, I live in a house.

The second instance here is irregular: imwei is the possessive form or root.

2. Suffixing of -ri, to form verbs meaning to keep or to own the object:

wa, canoe > i wari jeep, I keep a jeep, I own a jeep.

im, a house > i imweri tari ra, I keep that rope, I own it.

In Truk the scope of the second group is larger, d.g. imweni is 'live in a house, keep or wear a hat, umbrella, raincoat or rope'. In Sonsorol it seems to be limited to 'keep'. Other verbs exist covering the extended uses found in Truk:

i bwe tita pɔlunom, I'll put on your hat.

i bwe xeri tari ra, I shall use that rope.

i faderada pɔlunoi, I put on my hat.

i yada itei, I use (as) my name.

i bwe yada a itom ba itei, I shall take your name as mine.

i mwasa'ri: mo i bweki masaro, I want to use that land as mine.

'Inherit' is expressed in two ways:

i yada masaro io ba moyatemir papai, I got the land from my father.

i bwe farujori ja ri papai, I shall inherit my father's goods.

Contrast also:

i bwe fada me pɔlunom, na i towai yadi bwe pɔlunoi, I'll wear your hat but I won't keep it as mine.

3. N O U N S

The noun in Sonsorol is not accompanied by an article; if definition is necessary, one of the demonstratives (p. 16) is used after the noun. Nouns may be treated under the following heads:

- A. Derivation.
- B. Number
- C. Gender
- D. Case Relationships.

A. Derivation.

Sonsorol nouns may be simple or derived, and each may belong to one

of two classes -- those which take suffixed pronouns (p. 14) and those that do not take them. Nouns do not change their form for number, gender or case. Each of these relations is indicated by qualifying words of various kinds, placed before or after the noun.

Simple nouns are those which are the names of objects, such as *fidi* (S), *fis* (T), a star, or *guruguru*, a lemon; *fävi*, firewood. In many instances noun and verb are the same in form, e.g. *vau*, to pole a canoe, or the pole with which this is done; *xaurur*, to swing, or the swing; *fitei*, to work, or the work; *faul^e*, to do, make, or the action or making, as in *xo bwe xamatanatana ri faul^e*, be quick in the doing, do it quickly; *fatar*, to steer, or the rudder; contrast, *i tōti fatar*, I have never steered before, with *e tai wolā jai fatar*, I have no rudder. Sometimes adjective and noun are identical, as *tipa'aki*, good, well-behaved, and *tipa'akir*, his good character. Or some defining word may be called in: *muromur*, to make fire by friction, gives *di ni muromur*, "mother of fire rubbing" for the flat stick used, and *ra'ri muromur*, "child of fire rubbing" for the upright stick. Even a negative phrase may serve as a sort of compound noun: *i tōkara*, I don't know, and *tōkara*, ignorance.

Affixes are, however, common the formation of certain types of nouns, such as abstracts or instruments.

1. *ya-* (sometimes *xa-*), for abstract nouns: *tōd^a*, true, believe > *vaō*, *tōd*, faith, as in *yatōd^a ri Kristiano*, the faith of a Christian; *i kk'ja tōd^a*, I believe, l.t. I hold true; *tautave*, ascend > *yatautau*, a ladder (instrument, with reduplication); *irama*, to suffer > *yairama*, suffering. The same prefix *ya-* is also used to indicate the inhabitants of a place: *limaru yaTovovei*, five people of Tobi; *demaru yaDonosaru*, a person of Sonsorol.
2. *tani-*, forms abstract nouns referring to positions or times of life: *riweis*, a child > *taniriweis*, childhoods; *ta'mor*, a chief > *tanita'mor*, chieftainship. This type is not very common.
3. *lei*, a particle placed before the noun, shows the agent or actor, as in *teifā*, thirsty > *lei teifā*, a thirsty person; *weirein*, above > *lei weirein*, a heavenly being. So *lei fada ma lei mad^e*, the living and the dead; *lei jāpites*, a foreigner; *lei rammaro*, enemy. Also in compounds: *lei tei Kristiano*, non-Christians; *lei tō kara ri faulmir*, those who are ignorant of the village; *lei tai wola uva:¹*, those who have not clothes; *lei tai wol' imver*, the homeless; *i mwa-sa'ri*; *lei fitaki ri manau*, I want a maker of food, i.e. a cook.

(Elbert in his notes on Ulithi Grammar issued by the American Navy Department gave *lei* as a plural sign; this is not so at any rate in Sonsorol; its appearance in plurals is merely incidental).

An outstanding feature of the language is its ability to use phrases, often of some length, as nouns, governed by prepositions, as, *e mori worcu madirop ri jai mire i'ya*, 'have become six the years of my stay(ing) here', i.e. I have been here for six years; *xo bwe xamatanatana ri faul^e*, be quick about the making; *e tau dewwa jai ra mata ri im*, e da rutojit, is far very my going home and then lunch, i.e. it is too far for me to go home for lunch; *i kara xama:ta ri wet*, I know the cooking of taro; *e mmayo dewwa jamu xayojayojaja*, your reckon(ing) is very good; *xo bwe tepanijei ifiri lolo ri mere*, help me in the lifting of this, help me lift this; *e mori bwani jamu yapapap ri pepa?* is finished your reading of the paper (book)? i.e. have you finished reading the book? *ia me xo lawa ri ra iran?* where that you wish of going to it, i.e. where do you want to go? *keinapa e yauje riweis¹ fāivir¹ faravara*, elder brother teachers sister drawing; *ifiri jal^e faul^e Misa*, in their celebrating Mass.

B. Number.

The number of a noun not being indicated by any formal change, two methods of determination are available, (i) context, and (ii) the pronouns. Hence the prior importance of pronouns. Sometimes a demonstrative may be put in to help indicate number.

(i) In many instances the context of situation will tell whether a singular or plural is intended: *bwal^o ri pleit* (S), *boge ri pleit* (T.), a box for plates, hardly 'for a plate'; but *i yada pepa me iolom*, may be either 'I take a book from you' or 'I take books from you'. Unless there is a context of situation, as would normally be the case, there can be no clarity.

(ii) In many instances some form of pronoun is used supporting or added to a noun, which defines its number. Of course, even with suffixed pronouns, the mere fact of adding a suffixed pronoun will not determine number: *papamemi* is both 'our father' and 'our fathers'. But there are other cases:

- (a) a verbal pronoun between a subject noun and its verb will determine number, provided the noun refers to a living person: *rai e madil*, my child is asleep, and *rai le madil*, my children are asleep.
- (b) Objective pronouns added to the verb anticipate a noun object and give the number through the form of the suffix: *i mori welic riweis*, I have seen the child, and, *i mori weliel riweis*, I have seen the children. This, again, is limited as in (a) - the object is personal; in other cases a third person singular suffix is used irrespective of the number intended, and context alone can decide: *xale e wola sayai?* could be either 'Is there a egg?' or 'are there eggs?'. Frequently no ambiguity results: *e mire waorⁱ xasama*, 'they are on the rafters' was the answer to a question, "where are the sail and the mast?"; *e* is to be understood as a neuter plural, and more than one rafter would naturally be referred to. Sometimes the pronoun is suffixed to a prepositional root: *ifi-l^o lei rannaromami*, 'from our enemies' is a definite plural (-l^o).

The use of a demonstrative word to indicate number has already been shown on p. 16.

C. GENDER

There is no indication of gender in the form of Sonzorol words, even in the third person pronoun. Two methods of showing it exist: (i) different words may be used for living creatures of either sex; (ii) words for male and female may be added as adjectives after the noun. As far as possible, decision is left to the context of the statement. When differentiation is needed, the methods mentioned are employed.

(i) Different words for each sex of living creatures are used.

<i>maru</i> , man, male	<i>fäivi</i> , woman, female
<i>mar(u)ennapa</i> , old man	<i>urparap</i> , old woman
<i>kcinapa</i> , man's elder brother	<i>miangäi</i> , man's sister.
<i>papa-i</i> , my father	<i>noira-i</i> , my mother

(ii) male = *maru*, *mar^c*, after the noun, and female = *fäivi* (*)

(*) the Hamburg Expedition gives dialect forms ending in -t, such as *weiniet*, but the author has not come across these, so they are omitted here.

Examples: *xapal*, baby > *xapal mar^u*, *xapal fäivi*.
riweis, child *riweisⁱ mar^c*, *riweisⁱ fäivi*.

This is the commonest usage, of. *piris*, dog; *xaian*, fowl, and many other words which are similarly treated.

D. CASE RELATIONSHIPS

There are no changes of ending to indicate case relationships in Sonsorol. A preposition is used, as in English; for these see the section on Propositions.

The expression of the possession, however, stands in a different position, as several prepositions are used in place of the English 'of', and the uses of them must be distinguished.

1. Two nouns are placed side by side with no connecting link: sirigit, tree > en sirigit, leaf or leaves of a tree; u'wa sirigit, fruit or flower of a tree. This juxtaposition is limited to words expressing generic parts of a whole, as in the above examples. The second noun in such a combination may sometimes have an adjectival *komoo*, as in *xatam palan*, door (of) iron, iron door.

2. More generally the possessive preposition before the second noun is *ri*: *kampana ri mata ri imwe ri sukuru*, the bell of the front of the house of school, the bell in front of the school. There is some doubt about the legitimate way of spelling in such cases: the Mission has preferred to join the *ri* to the preceding noun. This is suggested by the treatment of nouns which take suffixed pronouns. In these the -r(a) of the 3rd. person singular suffix become *ri*: *rai*, my child > *raer^a*, his child > *raa ri jälimat^a ra*, child of that person; and *wari dabar*, a duck's beak; *paari dabar*, a duck's wing (arm); and probably this spelling should be used for such nouns, and the separation be kept for those which do not take suffixes. Words that to the European mind are not nouns at all but are so to the native mind may also take this construction, as, *xo jälimat^a r' i:a?* you are man of where? Where do you belong? Where do you come from? It will be seen that the possessive form of suffixing nouns agrees with that of the 3rd. person singular, even when this is irregular: *im*, house > *imwer^a*, his house > *imweri*, house of.

3. After a final -n the preposition is *ni*: *lan ni Ta'mor*, the Lord's Day; *paraen ni i:y*, the price of fish; *nön ni jälimat*, the heart of the man; *siven ni papa*, a nail for the wall. This again is a harmonising spelling; the Mission usually writes *nöni*, etc., with a suffixed *i*, apparently not realising under what conditions the form is usable.

The last example shows that in Sonsorol no distinction is made between the possession of an object by a person (grammatically called a subjective genitive) and the intending of an object for a person or thing (grammatically called an objective genitive). Sometimes a group of related words can be traced through, as *xo da duwerinari deae*, replace it by another, and, *ba duwen ni mere*, in place or instead of this (lit. as replacement of this), where the same root serves as both verb and noun, with different suffixes.

Ri may be used to express purpose, when the verb-root following really functions for the time being as a noun: *xo bwa xamataratana ri faul^a*, be quick in the doing of it. This is exactly similar to *o tei mära manae ri u'war*, is not possible the eat(ing) of its fruit, its fruit is inedible. *Ni*, however, is also used in a similar sense: *xo tei buw^a ni metau*, aren't you going fishing - but this appears to be a separate homonym (see Propositions).

4. ADJECTIVE SUBSTITUTES.

Although it is convenient from the English viewpoint to speak of adjectives in Sonsorol, it is doubtful whether such a category ought to be posited. Words which are classed as adjectives in English are better grouped in Sonsorol under the category of the verb or noun. A descriptive word such as *tayiet^a*, high, tall, may be combined with a verbal particle, as *o ta-*

y iet, she, she or it is tall, high - or with a suffixed pronoun, as in ta-yietar, its height, thus functioning as a noun.

Nouns as *ouh* can be used descriptively with other nouns, the second serving as an adjective qualifying a preceding noun, as *xatam palan*, door of iron, iron door. In some instances an adjectival form may be derived from a nominal form by partial reduplication: *vitiyo*, meat > *vitivitiyo*, meaty, fleshy. Words apparently adjectival are shown to be really nouns in some cases by their entering into combination with particles that normally function with nouns, e.g. *'e mmayo*, (is) good, but *lei mmayo ri riweis*, the good (ones amongst the) children, i.e. the good children; *lei tama:u ri riweis*, the bad (ones amongst the) children, the bad children. In the predicate the adjective-functioning word is linked to the noun by a verbal particle: *jamu pigipigi e rusasa*, your ball is red; *jai pigipigi e pwesopwes*, my ball is white. This verbal construction is also used, however, in some cases where the adjective-functioning word is attributive: *e 'yappari pigipigi ra e pwesopwes*, is small the ball (which) is white, i.e. the white ball is small; *i bwo wautu pigipigi ra e rusasa*, I shall hit the ball (that) is red; *pepa ra e lia*, the holy book; *lan e lia*, the holy day.

The descriptive "all" is regularly linked to the noun with *ri*, and so appears to be really a noun itself, 'its wholeness': *pipie ri jelimat*, all people, everybody; *pipie ri xapiteki ri riweis er*, all that child's goods; *pipie ri titin^a*, all the words; *i bayabawo pipie ri wa sirigit e pwe'sepwes* I see all the white flowers; *xai kara pipie ri sineni*, we know all the songs; *pipie ri r^a*, all the power, all power. "Some", however, is *ta:ta*, simply preceding the noun without a link: *xannejai ta:ta sara (e) yelifa*, give me some cold water; *fael^c ta:ta ti:*, make some tea; *e b^ono^t ta:ta ta:ti*, some salt water has got into it. Even this, nevertheless, may also function as a noun or as an adverb: *e yappa ta:ta i moa ri jai xapiteki*, just a little larger than mine; but *ta:ta saka*, only a little, a small portion. If "some" refers to a number, not to a quantity, the word is "paulal" and it immediately precedes the word to which it refers: *paulal faivir*, some women; *pau-lal jelimat lo mire rani Melol*, some people live on Merir. In the case of *pipie*, all, there is a variant construction involving the ligative particle *me* (See Syntax): *pepa me pipie 'r*, all the books, every book, as in *xalo xo kamasa jamu pepa me pipie 'r?* have you all your books?

Comparison can be expressed only by phrases based on *moa*, front. Examples are: *io pepa iore e yappari ma i moa ri pepa er*, this book is smaller than that; *doyo e wola jerai na i moa*, this stick is the larger; *na:n i i jerai na i moam*, I am taller than you. The idea here is that one thing is 'in front of' another in a given quality.

A superlative generally involves the word *dowwa*, 'very', and it does not seem possible to distinguish between 'very' and 'most': *iore me tayiet^a dowwa d^ogaje*, this is the highest mountain, this is a very high mountain. The word *matama*, 'beginning' also helps to express a superlative idea: *io matama ri mmayo dowwa*, 'he is the beginning of very good', i.e. he is extremely good, excellent, the best.

6. NUMERATION

Counting is a rather complicated process in any Micronesian language. As in the matter of possession, nouns are grouped in classes, and a possessive root is used, on the basis of which the suffixes are added, so in counting, nouns are grouped into classes, but these classes are not identical with those used in expressing possession. Two differences in treatment have to be observed as between possessives and numerals:

1. in the numerals the classifiers are suffixed to the numeral root;
2. the classes are arranged on a different principle.

Therefore it does not follow that nouns which agree in taking one type of possessive will agree also in taking one type of numeral. As Eilers expressed it in regard to Merir numerals given in the Hamburg Expedition Report, (Vol. II: Ethnographie, B. Mikronesien, Band 9, p. 379): "In counting, a suffix must be added to the numeral, and its nature is determined by the kind of things to be counted. This suffix has a phonetic effect on the preceding numeral, especially on the vowel of the root syllable, so that it is impossible to give a pure, unchanged form for the individual numbers."

There is a set of numbers which are used in undefined counting, independently of the noun classes. The Sonsorol column is taken here as the standard; the others have been added with modifications, from Eilers:

	SONSOROL	PUR	MERIR	TOBI
1.	deə	deə	de, di	deə
2.	luou	luo	li, lu	yuou
3.	do'ru	do'ru	dor, der	so'ru
4.	fau	dau	fa:	fau
5.	ri'mou	ri'mou	rim, lim	ri'mou
6.	wo'rou	o'rou	oro	wo'rou
7.	fi'du	du'du	wid, fid	fi'du
8.	wa'ru	wa'ru	war	wa'ru
9.	ti'wou	ti'wou	tiu	ti'wou
10.	degetiu	deik	deik	seu, degetiu

Between 10 and 20 the numbers are combined with the shortened form of degetiu, viz., dege-, by means of the conjunction ma, and:

11. dege ma deə
12. dege ma luou, etc.

The series above 20 is:

20.	jeig	lieik	lieik	yucik
30.	de:rig	derieik	deiriek	de:rik
40.	faig	faik	faik	fa:ik
50.	rimig	rimiek	rimiek	rimiek
60.	wo:rig	oroik	oroik	wo:rik
70.	fi'di:g	didieik	widik	fi'di:k
80.	wo'ri:g	warieik	wariek	wa'ri:k
90.	tiweig	tiweik	tiweik	tiwe'ri:k
100.	doboyoijs	dawoki	dawoki	dawoyuk
1000.	dangalafi	dangaledi	dangaledi	dangenas

These plain numerals are used in counting objects which do not fall into any of the noun classes, and they are used in counting apart from explicit reference, and in mathematical operations. They may be strengthened by the exclusive 'saka', only: demara saka, only one person (using an example from the class-form for human beings). Above nine there is no classification, so that the higher numerals are always used as they stand here. If, however, a number below nine refers to a noun-class, the class-form is used, even in combination: rimig ma fidumare riweis, 57 children.

Nouns which are used with the simple numerals, 1-9, include the following: coconuts, houses, turtles, parts of the body (with one or two exceptions relating to such parts as eyes, that naturally occur in pairs), large animals (small animals are classified with human beings); large stones (for Merir only, according to Eilers); fruits, wooden implements, and any other things not obviously covered by a noun-class.

In Truk there are 62 noun-classes, but the number is much smaller in Sonsorol. Examples are here given in Sonsorol forms, with additional notes of other dialects where necessary, and allowing for phonetic changes as usual in Tobi. The noun classes for numerals in Sonsorol, with the suffixes used to indicate them, are alphabetically arranged as follows:

- an Spans: *dean*, a span; *lian*, two spans..
- ara Hairs, feathers: Pur and Merir, -*cri*: *deara*, *liara*, etc.
- au Long, round objects, e.g. pencils, spears: *deau ni*, one tooth.
- avala Measurements from the fingers of one hand to the shoulder of the opposite arm: *deavala*, *liavala*, etc.
- boni Nights, times in general: *deboni*, *liboni*, etc.
- dis Trees; Pur, *arai*.
- fadi Round objects, from *fadi* = stone, Tobi *fas*: *devadi sigore*, one cigarette; *livadi sayai*, two eggs; *derufadi pigipigi*, three balls.
- fao Parts and sections: *lifao ri avei*, two tears in my clothes.
- yae Plants: *liayae sirigit*, two tree trunks.
- gibw^u Paces: *derugibw^u*, three paces.
- kubwo Legs: *dokubwo*, one leg.
- lai Natural pairs, such as eyes: recorded by Eilers for Pur only.
- lair Sides: *delair*, *lialair*, *derulair*, etc.
- lari Days: *delari*, *lilari*, one day, two days.
- mara People, small animals, fish: *demara*, *linara*, etc.
- mwar Cubits: *denwar*, *liuwar*, etc.
- nav^u Fathoms: *fite^uava*? how many fathoms?
- pa Coconut leaf, pandanus leaf, native skirts: *depa*, *lipa*, etc.
- pat Pieces of a thing: *fitepat patara*? how many parts is it in?
I do *pi depata ri sirigit*, I cut a piece of wood off.
- pau Arms, hands (from *pau-ra*, his hand): *depau*, etc.
- p~~pa~~ Flat, round objects, as *de~~p~~pa wa sirigit*, one flower; *lip~~p~~a dora*, two dollars.
- sau Flat, thin objects: *desau pa:p^a*, one board; *lisau tit*, two posts, *pepa*, in sense of "paper", but in sense of "book" it has no class sign.
- tab^u Pieces, properly halves: *detab^u*, a half.
- tirouba Measure from finger tip to centre of chest: *detirouba*, etc.
- um Bunches: *doum fado*, a bunch of bananas; *lioum*, two bunches.
- ut Portions of breadfruit: *dout*, *luout*, *derut*, etc.
- xat Fingers and toes: *dexat*, *lixat*, etc.

Practice is needed to determine exactly when each of these suffixes is to be used. It will be noticed that besides the actual numerals, the interrogative word *fitouw*, 'how many' also requires the suffixes, and in taking them it becomes *fite-* in most cases.

In regard to grammatical usage, the numerals are similar to the adjective-functioning words, in that they may either qualify a noun or be used as verbs. In the event of the attributive use, however, they differ from the adjective in that they precede the noun: *deyae sirigit*, one tree; *desau pa-pa*, one board; and in the predicate, *jälimat Ik bue derig*, the men are 30. They make nouns also, if they are used absolutely, without a dependend^unt noun: *demara e mire rani wa*, one (person) is on the boat; *demaru saka*, only one (person, small animal, fish). The classificatory suffixes are not used above nine, so that numeration is simple after that point, but if the number is a compound such as 19 or 20, then the classificatory form must be used for the second part of the number, as already pointed out.

Native systems of measurement have appeared under the various classifiers. They are as follows:

-nava, a fathom, taking prefixes, danava, lianava, derunava, etc.

The final -a is often facultative.

-pai, an arm's length, from shoulder to tip of middle finger: dippai.

-tirouba, the arm is outstretched, and the distance measured from the tip of the middle finger to the middle of the chest, direct.

-uwar, a cubit, finger tip to elbow.

-an, a span of the outstretched fingers.

-gib^w, a pace.

-jana'riti is the distance between the tip of the thumb and the tip of the forefinger when the fingers are fully stretched.

The arithmetical processes have already been outlined on p. 23.

Ordinals in Sonsorol are as follows:

1st	matamwar	6th.	xaworuar
2nd	xaluouwar	7th.	xafiduar
3rd	xaderuar	8th	xawaruar
4th	xafauar	9th	xatiuowar
5th	xarimouar	10th	xadegetiuar

The common element here is the prefixing of xa-, the causative prefix in the verb, and the suffixing of the possessive -ar^a. The classification extends to the first nine ordinals, but some variation in form takes place: xaderu'moen¹ jälimat, the third person. Sometimes, however, the possessive is used as though it were that of a noun: xafiduari patar, the seventh part.

Multiplicatives are formed by prefixing fa- (Tobi prefers ya-):

once fadeu
twice faluou, etc.

examples: faderu delari, three times a day; fadeu ifi deu madirap, once in a year. These forms are regular.

Fractional numbers are constructed with the classifying suffix -tabu:

$\frac{1}{2}$ = detabu,

or litabu, if two halves of a whole are spoken of. Otherwise the suffix -pat, for parts of a thing, is used:

$\frac{1}{3}$ = depat; $\frac{2}{3}$ = lipat; $\frac{1}{4}$ = fapat.

7. ADVERBS

To group words as adverbs in Sonsorol is again a classification of convenience rather than of reality. Most words functioning as adverbs are by category nouns; a few are verbs. They are listed here in sense-groups for facility of reference.

Time

now	igera (S.T.; P. igeta)
to-day	lannei (P. lennei; T. yannei)
yesterday	rarowa
to-morrow	waradu (P. waradi; T. warasa)
two days ago	meidilan ni rarowa; meidilan.
two days ahead	meidilan ni waradu, meidilan.
early	nimatariei
midday	rutojet
in the evening	nifayavi, nivayavi.
every day	pipie ri lari.
long ago	moduwe (T. musuwe); taraninarowa.
for ever, always	waratarainar

ple and (b) compound.

(a) Simple Prepositions.

Ri, of, has been dealt with already (p. 31). It is a frequent element in the compound prepositions.

Mo, from a place: *xo bwito me i:a?* where do you come from? This is also a frequent element in the compound prepositions. Note that 'to' a place is expressed without any preposition: *xo bwe ra i:a?* where are you going? *i bwe ra su'kuru*, I am going to school.

Ifi, from a person or thing, may be used alone or compounded with ri: in the former instance it can take suffixed pronouns, showing that it is at root a noun: *xo bwe yaru'kumemi ifi ta'ma:a*, deliver us from evil; *ifi ri ka'pan*, from trial.

Rani, in, on: *demara e mire rani wa*, a man is on the canoe; *di bwe tiriano rani rumu*, let us enter into the room; *marau me'ta me xae kka rani wot wotaata?* what food have you in the village? *i mori itena rani saga ra*, I put it in that bag; *e pugutiwo rani sara*, he fell into the water; *e mire rani me'ta rais?* what is the rice in?

Ragar, near, also dy listed among adverbs, serves also as a preposition: *e wola devadi babai ragar in*, there is a papaya tree near the house.

Ni, at, is of less general use, being applied usually with in, house, to form a locative phrase such as *n'imwei*, at my place, *chez-moi*.

Pata, between, also compounded with ri as *pata ri*: *e mire ni pata ri fad^a ya'ra:ra*, it is between those stones; *e mire ri pata'l mara'ya:ra li-mara*, he is between those two people.

Some others are less common, and these include:

(ni) yataini- or xayataini-, for, used with suffixed pronouns: *xae bwe si'posip xayatainikemam*, pray for us. The form in ni is really verbalised, "do for...": *e feita niyatainiki:s*, what did he do for us? *xai masa'ri: sineni ni'atainiyom*, we want to sing for you.

Jakiri- with suffixed pronouns, towards, but not of movement: *xai kele jakiriyo*, we are favorable towards you.

(b) Compound Prepositions.

A few of the prepositions mentioned above are sometimes used in composition with ri or ni, but others are normally so compounded:

asa ri, on to, of motion: *wa'ngat xo da 'bwayy asa ri wa faraje?* when are you going on to the ship?

wao ri, on, of place: *demara e ma:to wao ri soja*, a man is sitting on a chair; *xo bwe ifota i:y wao ri jar^l*, put the fish on the fire; *i bwayy fado wao ri tobar*, I see bananas on the table.

mata ri, at a building or a place: *di bwe wod^o mata ri imwei*, let us go together to my home; *i mire mata ri imwe ri su'ku:ru*, I am at (but outside) the school building; *e bwiro mata ri in*, he comes home.

ifi ri, as against ifi, is "at", as a general rule: *i parajori ifi ri rimou dora*, I bought it for five dollars, *xariwa ranjo ra ifi ri x matam*, chase the flies from your face (they are "at" it now); *ifi ri iloile*, at the end.

i lofi, towards: *maraya:ra lo faulatox tama:a i 'lofimem*, those who do evil to us; *e mayo jarolar i lofis*, he is kind to us; *it^o i lofil?* which of them? who among them?

i olo-, with suffixed pronouns, to, with real or implied motion: *xo bwito ioloi*, come to me; *i tei yat^od i olom*, I don't believe in you; the word is also used with some relationship terms: *wadi ioloi*, my younger brother. The idea is that of strengthening an

section concerning the person mentioned.

i moa, in front, and i muli, behind, are used with suffixed pronouns,

e.g. e mire i moam, he is in front of you; e mire i mulom, he is behind you. Other words of this type are:

i delai, below: i mato idelai xere, I sat below you.

i ran, on to: e da bwirinao i ran, he came on to it.

Further compounding may take place with me: me iran, me ilan, me ifi ri: e.g. e mori mwayo me ifi ri irara, it is better than the one inside it; wa sirigiti ra e da gevau me iran, the fruit split in two from the top; and the following groups should be noticed:

i yada pepa me iolom, I take the book from you. ('from at-you').

i yada pepa ma rani bwal, I take the book out of the box.

i yada pepa ma wao ri tebar i da itetiwo wao ri roni ri ma:to,

I take the book off the table and put in on the chair.

i bwe sɔje me iolom i da ra ifi ri neirai, I will go from you to my mother.

i bwe bwito man n'im i da bwito nata ri su'ku:ru, I will come from the house to the school.

xada pot xo da itetiwo ma wao ri jafi, take the pot off the fire.

PART III: S Y N T A X

=====

Syntax is concerned with the order of words in a sentence. Two parts of a sentence have to be considered separately in Sonsorol, the phrase and the clause. A phrase is "a small group of words expressing a single notion, or entering with some degree of unity into the structure of the sentence" (Oxford English Dictionary); a clause is that part of a sentence which contains a subject and a predicate, i.e. involves a finite verb. In Sonsorol, rules of arrangement exist which apply differently to phrases and clauses. The clause is built of phrases, and the word order depends on the elements of the phrase, and the combinations of phrases into sentences is also governed by rules.

A. PHRASES

A phrase, as defined above, may be either nominal or verbal, i.e. its nucleus may be a noun or noun-functioning word or word-group, or it may be a verb. The following subdivisions of phrase syntax are distinguishable:

- (a) Noun Phrases:
 - i. A descriptive phrase
 - ii. Conjoined phrases.
 - iii. Adverbial coefficients.
- (b) Verb Phrases:
 - i. Verbal particles.
 - ii. Verbal adjuncts.

In general, the Sonsorol sentence resembles the English sentence, except that certain elements are differently placed in the two languages. Moreover, there is no change of word order in asking a question, as there is in English; the conjunction *xale* (T. *xayo*) is put at the beginning of the question, and the word order remains that of the statement, e.g.

xale xo bwo bwito n'imoi? I bwo bwito n'imom.
Are you coming to my place? I am coming to your place.

In each instance word-order is the same in the Sonsorol sentence but not in the English. There is a strong preference for coördinated as against subordinated clauses in Sonsorol, as in colloquial English, in contrast with literary English.

(a) Noun Phrases.

By noun phrases is intended a phrase which does not contain a verb, but whose nucleus is a noun or noun-substitute. The principle is that a qualifying word precedes that which it qualifies.

i. Descriptive Phrases.

The descriptive or adjective-functioning words precede the noun they qualify. There are certain exceptions to this statement, which will be mentioned below. So the pure adjective-functioning word precedes the noun: *te'rappari mare*, a big man; *favadi fado*, four bananas; *livadi fadi*, two stones; *rumci sare*, my drinking water; *jai xapitoki*, my goods. Suffixed pronouns, of course, follow the noun to which they are suffixed, but they then form one compound noun, and the word which requires a suffixed pronoun cannot as a rule be used without it. The agentive particle *lei* functions

as a descriptive and so precedes the word to which it refers, in order to define ahead the grammatical function of that word: *let tataral*, evil-doers

As against this, however, most adjective-functioning words link with the noun only by means of a verbal particle, i.e. by actually functioning grammatically as verbs, although logically functioning as descriptives or adjectives. Thus while one says *'yappari peig*, a little pig, one says *peig e ru'sorus*, a red (=brown) pig. In such a sentence as *i mwasa'ri: dou peig e ru'sorus*, I want a brown pig, it is possible to analyse the Sonso¹ sentence as "I want a pig -- it is brown", i.e. the one I want is brown. Most "adjectives" are thus verbalised, and only a few such as *te'rappari*, big, and *'yappari*, small, are used descriptively before the noun. So the construction is, e.g. *xo bwe yannejei pepa 'e mmayo*, give me a good book, where not only is the "adjective" ('good') verbalised, but the stress falls in speaking on the verbal particle. If the noun is definite, the demonstrative, such as *ra*, is placed after the noun and before the adjective-functioning phrase: *yannejei pepa ra 'e mmayo*, give me the good book; *i bwe ra mwale rai ra e ya me'taki*, I am going to see my sick child. These phenomena are not uncommon in the languages of Melanesia. On this basis it is not possible to distinguish except contextually between "the pig is large" and "the large pig".

The exceptional use, as shown in the last example, is that of the demonstrative, which follows the word which it qualifies, e.g. *xo bwe lawa i:g ci*, cook these fish. Examples will be found s.v. demonstratives, p. 16-17.

Noun-functioning words exist in Sonso¹ which belong to other categories in English. Thus *pipi-as*, all of us, is lit. our-all, in which the root in Sonso¹ is a noun, not an adjective. Many of the compounding prepositions already listed are syntactically to be placed here, as *i bwito me wagri inwei*, 'I came from the top of my house'. The phrase *me wao ri* functions as a compound prepositions, but *wao* itself is really a noun.

ii. Conjoined Phrases.

This title refers to words or phrases linked by "and", and the subgroup is necessary because the translation of "and" differs according to as noun(phrases) or verb(-phrases) are being joined. The conjunction with nouns and noun-phrases is *ma*, e.g. *mare ma faivi*, man and woman; *avei ma jai mane*, my clothes and my money; *riwcis¹ mare ma riweis¹ faivir*, boy and girl; *te'rappari mare ma 'yappari riweis¹ mare*, a big man and a little boy. As *ma* also means "for", the context has to decide which meaning is required, but ambiguity in such circumstances is rarely possible.

iii. Adverbial Coefficients.

Adverbial coefficients are words which are used to modify adjective-functioning words, e.g. very, much, truly, a little. In Sonso¹ these follow the word or phrase qualified: *'e mmayo downa*, (it is) very good; *ie yannejei pepa 'e mmayo downa*, he gave me a very good book; *e da fatarc raxo ta:t¹ saka*, he was walking all by himself; *e tai mmayo faia*, it is not very good; *e bwe mirc demara na e tai mmayo faia*, he lives one and it is not very good, i.e. it is a bad thing to live alone.

Thus in a complete noun-phrase the order of elements is:

definitive - noun + demonstrative + adj. funct.wd. + adv. coef.

jai	xapitoki	ra	'e mmayo	faia
my	article	that	it-is-good	extremely

= my very fine article.

(b) Verb Phrases.

A verb phrase is one which is built round a verb. This may involve particles placed before the verb or the adverbs added after the verb. The position of the verb itself in the sentence is a matter of the syntax of the clause, not of the phrase. There are therefore two sub-sections here:

- i. verbal particles
- ii. verbal adjuncts.

i. Verbal Particles precede the verb. These are temporal and modal particles, and they have not been fully dealt with in Part II. Their position cannot change. It should be noticed, however, that the verb "to be" of English sentences has frequently to be omitted in Sonsorol. The negative tao, tei, functions as a verbal particle and so it also precedes the verb (p. 24). The same applies to a certain group of adverbial adjuncts which appear to be really verbs in nature, e.g. ra, 'again', is the verb 'to go', but if it is desired to express, e.g. 'I shall see you again', the phrase is i bwa ra va-noyo, with some stress on bwa as well as on the main verb; so, too, i bwa ra fitokⁱ, 'I'll do it again'; di da welifanani, 'we'll meet again'; xo towai bwa ra bwito, 'don't come again'. It is also possible to use para, but this similarly precedes, though the reason in this case is not apparent. Normally, however, such adverbial adjuncts follow the verb.

ii. Verbal Adjuncts, like the adjuncts in noun phrases, are adverbs in European reckoning, but they include words that in European reckoning are nouns. Thus, just as "go quickly" is a verbal-adjunct phrase, so is "go to Sonsorol", although in European reckoning "quickly" is an adverb and "to Sonsorol" is not. Place names follow a verb of motion immediately and without a preposition, as i bwa ra Donosara, 'I'm going to Sonsorol'; xaw me ita xae bwa ra Toyovoi? 'with whom are you going to Tebi? Other adverbs of place are exactly similar in use: e mire i'ya'rai, 'it is over there'. The interrogative adverb follows the verb as though it were a noun of place (as it actually is): xo mir' i:a? 'where do you live?' exactly answering to i mire i'ya, 'I live here'. Words of time are similar: i bwito yotojet, 'I came at noon'; and the interrogative, xo bwa bwito wa'nact? 'when will you come?' or xo bwito i'nact? 'when did you come?' These phrases are treated as units, not as individual words, and the word-order does not vary as between statement and question, as shown in the case of the simple interrogative sentences on p. 39 or pp. 17-18. Even if the expressions depending on the verb is complex, the same rule holds good: xaw bwito ifiri fitoww krok? 'at what time did you come?' lit. 'you came upon how-many clock?' Very occasionally the English word-order of interrogative first is permitted, as in wanact xo da bwito mata ri imwei? 'when are you coming to my house?' Here the balance of the phrase decides the issue, but strictly it should still be wanact me, using the ligative particle me which is treated below.

B. CLAUSES

Sentences in Sonsorol may be (1) simple, (2) compound, (3) complex. Simple sentences consist of one clause, compound sentences of clauses joined by coordinating conjunctions, and complex sentences of clauses joined by subordinating conjunctions.

1. The Simple Sentence.

Word-order in the simple sentence is normally the same as in English: subject-predicate, or subject-verb-object. Each part of the sentence may be extended by means of its appropriate adjuncts, which are placed as already described above. In a sentence whose verb is intransitive, the order is thus:

Subject	Predicate	
jālimat e	bwito	the man came.
riweis e	madil	the child is asleep

If the verb is transitive, the order is:

subject	Predicate	Object	
jālimat e	yanojō	raara	the man sees his child
i	yasausa	i:g	I ate the fish

In a number of instances, however, the verb precedes the subject, but only if the subject is a noun, not a pronoun:

e mire i:a jamu pigipigi?	where is your ball?
e ya notōa kubwara	his foot is swollen.
e ya mo taki ubwar	he has a pain in his stomach
e jayaxalawlaw i:g ra	the fish is blue
e kamis sirigit	the tree is tall
e da bwiriango sensei	the teacher has come in.

It is not necessary to place the verb first, however, in Sonsorol, as it very often is, for instance, in Samoan or Maori. The usage remains an alternative, and it is not possible to state what factors will decide a native to use this method of expression.

i. The Verb "To be". (See also p. 21)

The verb "to be" is frequently not expressed in Sonsorol; only the verbal pronoun is used, e.g. na:n jālimat^a ri Donosara, I a, from Sonsorol; riweisⁱ fāivi rere ie jālimat^a r'i:a? Where is that girl from? If, however, the reference is to actual existence in a place, the verb used is wola: e wola demara piris mata n'im, there is a dog in front of the house; e tai wola vitigyō rani'm, there is no meat in the house. Sometimes for people, mire is used but not of necessity so: taraninarowa na e mire demara marerap ma demara wurarap, once upon a time there were an old man and an old woman -- as contrasted with ifi ri mo taraninarowa na e wola demara lei mmayo, once upon a time there was a good man... The verb wola applies also to the idea of "have", for which there is no single word: e wola kiei, I have a mat, lit. there is my mat; e tai wola wai, I have no canoe, lit. there is not my canoe; e wola ioloi, there or it is with me, I have it, I have some.

ii. Word-Order in the Sentence.

In the simple sentence the final word-order, when both noun and verb phrases are combined, and each is expanded as far as possible, is:

definitive + noun + demonstrative (= subject) + verbal pronoun + negative + verb + verb adjunct (= predicate) + object (with same elements as subject). Example: pipie ri jālimat ra le tai weli lannei jai xapitoki na i mori punarau, "All the people did not find to-day the goods which I had lost".

2. Compound Sentences

A compound sentence is one that consists of more than one clause, joined by coordinating conjunctions such as "and", "or." Whereas a noun-phrase requires na for "and", a compound sentence, or two verb-phrases, requires na. This na, however, is by no means always to be translated by "and" in English, but its uses are much wider and the translation often seems very elastic. Some examples are given of the different uses of na.

1. na = "and", joining verbs: ie e da xadi dea e da varije piris, na piris e da palaje fatare ba saaruwar, he took one and gave it to the dog and the dog followed him as his companion; e mmayo dewwa na di m'asa'ri: yasausa, they are very good and we like to eat (them); babai e mori mas na e sajoba di bwe yasausa, the papayas have ripened and we can now eat them; weti na e bwedi u:ta, wait and the rain (will) stop, i.e. wait until the rain stops.
2. na introduces a clause, some previous event being known and understood, so that no English translation is possible: delari na Momotaro e da yaje... one day (it happened and) Momotaro said to him (from a translation of a widely known Japanese story -- see Part IV). The combination of a time-expression with this seemingly redundant na is very common: wanaet na xo bwe sajob? when (and) you will be able? nimarici na ie e xamatanatan^a ri yanerago, in the morning he will rise early (lit. it is morning and...); fitouw xalan na xo kamasa? how many fowls (are there and) you have (them)?; fitouw krok na e da bwonji suku:ru? at what time does school finish?; degetiu krok na e da bwonji su'ku:ru; school finishes at ten o'clock; wanaet na e da wogito? when will he return? na rau ri ita? whose child is he? (of someone already spoken of: na links with an implied previous statement).
3. na = if; see below under "Complex clauses": na:n i bwe tai woliyo, na i 'bwe ra mata n'imwei, if I do not see you I'll go home. Actually na does not mean "if", but instead of saying 'if you give me the money, I will go with you', the native prefers to say, 'you will give me the money and I will go with you', or as in the above example, 'I shall not see you and I shall go home'. Coordination is preferred to subordination. Ba (see below, p. 45) may be used similarly: variei dea ba i bwe sarivomu, give me one and I will be your companion.
4. na = when: di yasausa babai na e mori mas, we eat papayas when they are ripe; e mori mas na e musosoguyetipara, it is ripe when the inside is soft.
5. na = or: e pwe'sopwes na e rusasa? is it white or black? xo m'asa'ri: wa sirigit tila e rusasa na e jaxaya wayawa? do you want red or blue flowers? Occasionally xale is used in this sense: xale xo lawelawe xale e bo u:ta lannei? do you think it will rain to-day? Di bwe ra na e tai mmayo? ought we to go or not? (lit. we shall go and it will not be good?).

A very important conjunctival element is the word me, to be distinguished from the preposition me already treated. me has many uses, but all share the quality of linking clauses in various sentences. Hence me can be called a Ligative Particle. It is found widely used in Ponape, but seems to have missed Truk and Ulithi. The chief uses of me in Sonsorol are the following:

1. It serves as a kind of neuter relative pronoun; e kara me e da monayo me mena e tosa bwito, he knows what has happened already and what is to come. This usage may take the form of turning a proposition into a conjunction: ifi ri me xo bwe yane me jai wadi, xo da xadato, if you find my knife, bring it to me. Ifi ri = for; ifi ri me = in case that; also uni me = if, both referring to the future, Cf. also, e sajenara pipie ri faulamir ifi ri me e m^wasa'ri, he can do anything if he wishes. Referring to future time also, e we me is used for 'if': e we me xo bwe rox, na:n^u mo i bwe rox, if you go I shall go too; but the root meaning of e we is 'as', and this can be retained: ie e we me tamai, he is like a father to me, as my father.
2. Me shows purpose or cause: e tai wola pepa me i bwe yapay^y, there is no book for me to read, a book that I may read; e tai wola me i bwe iteit' pepa rani rumu er, there is no place for me to put books in this room; e tai yap^yppa me i bwe faraf^r, I have no time to write; e toe:t^a ya-pp^yppa me di bwe madil, it is too early for us to go to bed; i lawe me i bwe ra Toyovei, I think I'll go to Tobi.
3. Me links a pronoun subject to its predicate, throwing some degree of emphasis on the pronoun: iere me e ya m^wasa'ri: this is what he wants; it^y me e 'bwe ra Donosara? who is to go to Sonsorol? who is it that is going to Sonsorol?
4. Me provides a link between predicate and subject when the predicate precedes the subject: me'ta me xo bwe faul? what are you going to do? Me'ta me xo ya m^wasa'ri? what is it you want? Dios me'ta me e bwe saje ba e bwe faul? What is God able to do? In these cases there is always the possibility of supplying 'is it that...' in the English.
5. Me links a verb to its object in certain cases: xo yane me jai wadi? Na-^weri, i tai yane me jamu wadi: Have you seen my knife? No, I haven't seen your knife; xanar^yarici me jamu popa, show me your book; xo bayaba-^y me jai pensil? can you see my pencil? ie saje ba i bwe faraje me itei, I can write my name; i bwe vad^y mw p^ylunom, I will wear your hat. Nearly all these examples involve verbs "to see", but the construction, whose scope is not yet determined, is not entirely limited to these.
6. Me serves as a reference particle with certain adverbial phrases: me i'gera, now; me'ta me, why?, as me'ta me le d^yd^yl? why do they say...? i'ra me..., it is all right that...

Other conjunctions of importance are:

1. Ba = that, as, because: i d^yl^a ba ya itena, I say that it is so; e d^yl^a ba e bwe ra Panna, he says he will go to Palau; xauje ba e bwe bwito warada, tell him to come to-morrow; i lonolono ba e ya metaki, I hear that he is sick; t^yd^a ba e bwito? is it true that he is coming? E fanje ba e va metaki, he has run away because he is sick. The verb "to be able" is rendered by e saje ba..., used impersonally, 'it is possible that', and there are many variations on this theme in use: e saje ba i bwe wautu pigipigi, I can hit the ball. Saje can also be used as a full verb with personal subject: peig e saje ba e bwe fatare, the pig can walk. With m^wasa'ri, want, like, ba is put in if the meaning is 'want to', i.e. i m^wasa'ri: ba i kakam, I want to play; it is omitted if the meaning is 'like': di m^wasa'ri: yasausa fado, we like to eat bananas.

Ba combines with the next particle to be treated, na to form ba na, because: i m^wasa'ri: je ba na e mmayo, I like him (it) because he (it) is good; and the ligative me may be superadded: tipas e taitai dowwa na ilefis, ba na me tip jarⁱ podus, the spirit is the more important part of us, because the spirit owns the body (Catechism); Dios e ri'kirikⁱ

tama:u ba na me e yanc: tipe ri jãlimat, God forgives (overlooks) sin because He knows men's hearts (Catechism).

2. Na, which also means 'that', but appears to denote object or purpose rather than cause. It is this word which combines with ba above. Owing to the confusion of n and ñ in the Catechism, examples from this source must be used with circumspection. Examples of na are: i m'wasa'ri: na i 'bwe ra, I want to go; mona e kara na ie e m'wasa'ri: ba e bwe yatowa'di: dea fara:u jari Dios, whoever knows that he wants to break one of God's laws (Catechism); i fanioni na e bo ppour ewei, I am afraid of dirtying my clothes; xo towai mariogi na xo bwe xatoje fãvijs, don't forget to chop some wood. The primary use of the word, however, is not as a conjunction but as a definitive, referring back to something already said: e bwe bweni fiteki na, mo'ta i da faul? (when) is finished work that (aforesaid), what shall I do? Thence it comes into use as a neuter relative pronoun: i kara na i bwe fiteki, I know what I am doing. In this sense then na becomes practically interchangeable with the ligative me, so that, e.g. ite na = ite me, as in 'ite na e kara rama e?' who understands this language? ite na e tip^e muik? who is the avaricious man? (Catechism); ite ilefil na e bwito fada rani Pur? which of them (was it) that was born on Pul? This use seems to apply only to persons, and no examples are to hand of e.g. mo'ta ni'far na, but only mo'ta ni'far me = why?

The word itself is apparently part of the demonstrative mona, menna, already dealt with (p. 16), as shown in the Catechism answer to the question about the avaricious man: e 'muik^e me na e muikakir mane ma xawiteki ri jãlimat, the avaricious man is the one who desires other people's money or goods. The compound mona, menna, then also acquires conjunctival force: mona e bwe tai wola masumosi i'va, when I have done my business here (I'll go back); ifi ri mona e ya kapanaki:s, whenever he tries us.

These are the simple liative words used in joining the parts of a compound sentence. Sometimes between two verbs no link at all is supplied: i m'wasa'ri: yasausa i:y, I like eating fish; di da tai mamataratar^a raxo, if we don't hurry up and go; xo bwe ra lawe xaram, go (and) cook your food; xo m'wasa'ri: kakam xo da yadi pigipigi ma wawou ra? do you want to play if geta bat and ball? i bwito fiteki, I have come to work; ille kara tiwe:re ri mmayo ma tama:u, they know (how) to choose good and evil; xale di bwe wode ra su'ku:ru? shall we all go to school together (lit. accompany to go); xo bwito feita? what have you come to do? These are practically all purpose expressions.

3. Complex Sentences.

These can be treated very briefly, because Somsorol prefers to use coördinate rather than subordinate clauses. There are, however, a few that can be called subordinating conjunctions, such as uni, uni me, if, which has been mentioned already (p. 44). This refers to the future, while e we me generally refers to the past, as in the example given on p. 44. As introducing an impossible condition, examples are: e we me e bo wola mane, na:ñ^a mo na i i bwe rox, if there were (= I had) money, I would go too; e we tai u:t^a rarowa, na i bwe rox, if it had not rained yesterday I would have gone. Even here na is added though to the English idea it is not necessary, in the second clause. Usually, however, na is used alone.

PART IV: ILLUSTRATIVE SENTENCES AND TEXTS

A. Sentences.

- | | |
|--|---------------------------------------|
| 1. me'ta iga'ra:ra? | What is that? |
| 2. It pa iga'ra:ra? | Who is that? |
| 3. Me'ta i'ta:ra? | What is his name? |
| 4. I:a 'fa:ujom? | Where is your village? |
| 5. Xo bwito me 'i:a? | Where do you come from? |
| 6. Xo 'bwe ra i:a? | Where are you going? |
| 7. Me'ta me xo ya m'asa'ri:? | What do you want? |
| 8. I ya m'asa'ri: mi'na:ra. | I want that (one). |
| 9. yannejai jau. | Give me some string. |
| 10. I to'wai 'yanneyo; jai xapiteki. | I won't give you any; it's mine. |
| 11. Xadato mi'na:ra | Bring me that. |
| 12. I mori xa'dato 'jau. | I have brought the string. |
| 13. Xo 'bwe ra i'ran. | Go to him. |
| 14. Xo 'bwito i'oloi. | Come to me. |
| 15. Xo bwe 'yaujai. | Tell me. |
| 16. Xo bwe bwiti'ran(o). | Come inside. |
| 17. Xo bwe bwiti'wog. | Go outside. |
| 18. Xo bwe xama,tana'tan(a). | Be quick! Hurry up! |
| 19. Me'ta tau'wa:ra? | How far is it? |
| 20. Xo bwe fi'digi 'bwedira. | Burn up the rubbish. |
| 21. Me'ta xo kup'? | What are you looking for? |
| 22. Xale xo pou'gu:? | Are you tired? |
| 23. Na'weri, i. toi pou'gu:. | No, I'm not tired. |
| 24. Xo bwe 'yadi xapi'teki 'yaia | 'yadaro. Take those things away. |
| 25. Xo bwe ya'dato i'oloi. | Send him to me. |
| 26. Xo mori bweni jamu fi'teki, | Have you finished your work? |
| 27. Ie 'e mmayo dowa riweis 'i:. | He is a very good boy. |
| 28. Xo bwe fa'danji. | Call him (her). |
| 29. Xo bwe 'tapa too:t ma 'too:t! | Say it slowly. |
| 30. Ie 't pa di? | Is that true? |
| 31. Uga, i 'd ol ba ya i'tena. | Yes, I would say it is. |
| 32. Xo feita xo da kara? | How do you know? |
| 33. na:n ^u 'saka i ya 'bawyo. | I saw it myself. |
| 34. Xo da yaduto'rinj me 'i:a? | Where did you hear it? |
| 35. 'sauruwai ie. 'yaujai. | My friend told me. |
| 36. I 't pa e faul ^u mero? | Who did this? |
| 37. Xo bwe 'faul ^u , e da we 'more | Do it like this. |
| 38. Xo faul ^u mero? | Did you make this? |
| 39. 'Nawer', pa pai ie 'faul ^u 'more. | No, my father made this. |
| 40. I tei ya 't pa i'olom. | I don't believe you. |
| 41. Xo 'feita xo da 'bwito? | How did you come to here? |
| 42. Xo bwe 'feita? Me'ta xo bwe fi'teki? | What are you going to do? |
| 43. Xo to'wai fiteki minna! | Don't do that! |
| 44. E 'feita e da 'dona? | What is he angry about? |
| 45. E 'tai dona. | He isn't angry. |
| 46. Xaligik ba xo to'pala; i viri | Look where you're stopping! There's a |
| rabuto ra! | snake there! |
| 47. Sajo mai 'viri 'sara ra. | Come away from that water! |

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|---|--|
| 48. 'yannejei.... | Give me.... |
| 49. I bwe 'yanneyo. | I give it to you. |
| 50. Ie 'yarijeji ra'rowa. | He gave it me yesterday. |
| 51. I to'wai 'yanney; xo toi la fi'taki. | I won't give you any; you have not worked. |
| 52. Xo 'kara 'rama'rama ri 'Meriken? | Can you speak American? |
| 53. Me'ta mo xo dɔl? | What did you say? |
| 54. To'wai kjo 'darɔ'daro ranom. | Don't talk so fast. |
| 55. I tɔ karayo. | I don't understand you (Also: I don't know you.) |
| 56. I tɔ 'kara na e dɔl. | I don't understand (know) what he says. |
| 57. Me'ta mo lo dɔ'dɔl? | What are they saying? |
| 58. I tɔ na e (kara tama 'e? | Who knows this language? |
| 59. 'xadije. | Ask him. |
| 60. 'xadijeil. | Ask them. |
| 61. E 'mire 'i:a pa'pam? | Where is your father? |
| 62. Me'ta ite ri pa'pam? | What is your father's name? |
| 63. Me'ta i'te ri nei'ram? | What is your mother's name? |
| 64. E siri'miri pa'pam? | Is your father alive? |
| 65. Xo lil? | Are you married? |
| 66. Iere din ni lir. | She is his wife's mother. |
| 67. Me'ta jamu wotaeta? | What is your country? |
| 68. Me'ta jamu xa'bagipɔg? | What is your totem? |
| 69. Xo fada me 'i:a? | Where were you born? |
| 70. I fada me i'ya. | I was born here. |
| 71. E fada me 'i:a lom? | Where was your wife born? |
| 72. E mir' 'i:a mwe'anam? | Where is your sister (of man)? |
| 73. E da mote'mir. | She is dead. |
| 74. Xale e tai 'wol' mwe'anam? | Have you no sister? |
| 75. Xale e mmayo pa'pam? | Is your father well? |
| 76. I tɔ jamu ta'mor? | Who is your chief? |
| 77. Fitomara roun? | How many children have you? |
| 78. Mar 'er e m'asa'ri: 'lil. | This man wants to get married. |
| 79. E tai 'sujɔ. | He cannot. |
| 80. Jani xotiw. | The dry season (lit. east wind) |
| 81. Jani rotow. | The wet season (lit. west wind). |
| 82. Tire ri jaro. | The sun is shining. |
| 83. Tire ri malam. | The moon is shining. |
| 84. E yosouso. | It is cloudy. |
| 85. Xɔlifata raji. | The sky is clear. |
| 86. E mweri me e bo 'u:ta. | It is going to rain. |
| 87. E da 'u:ta. | (Now) it is raining. |
| 88. Xale xo lawelawe xale e bo 'u:ta lan'nei? | Do you think it will rain to-day? |
| 90. Woti na e bwedi u:t. | Wait till the rain stops. |
| 91. E xamatatanja to worolae i'ya. | The wet season will soon be here. |
| 92. Wa'naet na e da 'wegito? | When will he return? |
| 93. Xale wa'radu, xale meidi'lan. | Perhaps to-morrow, perhaps next day. |
| 94. Si bwe xamatana'tanja na rusɔje nimatarici. | We shall start early to-morrow morning. |
| 95. I dun. | I am hungry. |
| 96. I tei'fɔ. | I am thirsty. |
| 97. Xo mori na'nau? | Have you eaten? |
| 98. Xarijei toe:t sara yelipɔ. | Bring me some cold water. |

99. Paul^o toe:ta ti:.
 100. E teitiwor sara?
 101. Sara 'e mmayo dewwa mere.
 102. I m'asa'ri: lei fi'teki'ri manau.
 103. It^o e bwe palujei?
 104. Naij i bwe paluyo.
 105. Xo bwe iteta i:y wao ri jaf.
 106. Xale xo ka wot.
 107. E tai wol mei ikeri.
 108. Xo 'bwe ra 'law xaram.
 109. E mori m^ot manau?
 110. Teiti m^ot, e mari yalep.
 111. Xo itena i:a xarei?
 112. I mori itena rani suga ra.
 113. Xale xo mori faula falaoa?
 114. Xo bwe xamatanatana ri faul^u;
 iere falaoa.
 115. Xarijei toe:ta ri:sa.
 116. Xo bwe farafara favije.
 117. Xo kappur jaf.
 118. E mmayo puru ri jafi ra?
 119. E sau favije ra?
 120. Naweri, e mmayo parer.
 121. Xo to'wai mari'egi na xo bwe
 xatoje favije.
 122. I 't^ou e farafara man ni wora?
 123. Xauje ba e bwe xadite paulal favije.
 124. E pipie jamu favije?
 125. I:a jamu muromur?
 126. I bwe muromur.
 127. E saje ba di bwe weli manau i'yara?
 128. Manau me'ta me xau kka rani wo-
 'tawota?
 129. I bwe bwedi peig i m'asox.
 130. Xo m'asa'ri: manau 'r?
 131. I tei m'asa'ri:.
 132. Di bwe royo, di bwe para yapauy^o
 paudut.
 133. Paulal faivir la mori xadato wor.
 134. Manau 'r tai g'era:l lei japites.
 135. I to'wai k'aji minna.
 136. Sirigitⁱ me'ta minna?
 137. Iere e fit^o.
 138. E tai wol 'uwar^a.
 139. E tai mora manau ri 'uwar.
 140. Xale xo mmayo?
 141. Naweri; i tei mmayo faia i'kera.
 142. I ya me'taki.
 143. E bwaa'sos me pei.
 144. E ya ne 't^ou kubwar.
 145. Xo feita qa soya me'taki 'p^odum?
 146. I motiuma asa ri sirigit..
 147. E p^on e da ya me'taki.
 148. Me'ta me 'jalimat er e manau?
 149. E ya me'taki ubar.
- Make some tea.
 Is the water boiling?
 This is very good water.
 I want a cook.
 Who will come with me?
 I will come with you.
 Put the fish on the fire.
 Have you any yams?
 There are none here.
 Go and cook your food.
 Is the food cooked?
 Not yet, but nearly.
 Where did you put my food?
 I put it in that bag.
 Have you made any bread?
 Make it immediately; here is some
 flour.
 Get me some honey.
 Cut some firewood.
 Light the fire.
 Is the fire burning well?
 Is that wood heavy?
 No, it is quite light.
 Don't forget to gather some fire-
 wood.
 Who is that chopping in the bush?
 Tell him to bring some wood.
 Have you plenty of wood?
 Where is your fire-drill? tion)
 I am going to make fire (by frie-
 Can we get food there?
 What food have you in the village?
 I shall shoot a pig.
 Do you like this food?
 I do not like it.
 Let us go and look for more.
 Some women have brought in yams.
 This is not white man's food.
 I cannot eat that.
 What tree is that?
 That is a fit^o.
 It does not bear fruit.
 Its fruit is not edible.
 Are you quite well?
 No; I'm not very well to-day.
 I am sick.
 My hand is hurt.
 His foot is swollen.
 How did you hurt yourself?
 I fell from a tree.
 He fell and hurt himself.
 What has this man been eating?
 He has a pain in the stomach.

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| 150. <u>E</u> maxodo paar. | He has broken his arm. |
| 151. <u>E</u> wautiei na e do'pi fadag ^{ji} . | He hit me and cut my head. |
| 152. <u>J</u> alimat or e pal sapi ri kubwar. | He has a spear wound in the thigh. |
| 153. Xariwa ranjo ra ifi ri matam. | Keep the flies away from your eyes. |
| 154. Ranjo e xapaugugujei. | The flies are worrying me. |
| 155. Paini ramu 'ya:ra. | Kill those mosquitoes. |
| 156. <u>E</u> fanie, ba e ya me'taki. | He is afraid because he is sick. |
| 157. <u>E</u> bwesi rogar. | He has fever. |
| 158. <u>E</u> ya me'taki matar. | He has sore eyes. |
| 159. <u>E</u> ya me'taki kubwei. | I have a sore on my leg. |

Next follow two stories well known because drawn from Japanese School Readers. The translations are in each case by Santiago, and were written by him without help. A few harmonisations have been made in spelling, but Santiago's text is kept. "Verses" have been marked for ease of reference.

The Story of Momotaro.

1. Tarajinarowa na e mire demaru marerap ma demaru ur^{ur}urap. 2. na marerap e bwitaye fafia ni ora, na ururap e sisi av ranu sara yilid. 3. Ururap e sisi av rani sara yilid na e da marato dewwa uwa ri "momo". 4. na ururap e da laga e da xaditiwo, e da d^ol ba e bwe tireni i'ra momo. 5. na momo we e da tirianaki na e da buwog demaru kapal mare ma i'ran. 6. na marerap e da kare i'tar^a Momotaro. 7. na Momotaro e da ya ffatan ni yevetira-xo na e ya matayutaya paar.

8. Delari na Momotaro e da yauja marerap ma ururap ba, 9. "I m^Wasa'ri: na i bwe ra Onigasima ba i bwe faini oni⁽¹⁾; xae bwe faal^o deua manau, xae

(1) Oni is the Japanese word for "giant". Oningashima is the place.

da yarijei." 10. La da faal^o manau la da yarije, na Momotaro e fatare na e tipanaki. 11. E fatare raxo toe:ta saka, na demaru piris e fatare to. 12. "Momotaro, xo 'bwe ra 'i:a?" "I 'bwe ra Onigasima i bwe ra faini oni." 13. "Me'ta e mire rani na xokati ligouri?" "Manau manau." "Xarijei dea ba i bwe palaje!" 14. Momotaro e da xadi dea e da yarije piris, na piris e da fatare palaje ba sauriwar.

15. E da para paraxo toe:ta na e da weli demaru sigou⁽²⁾ e da d^ol ba,

(2) sigou is the Palau word for "monkey", an animal which does not occur in the Sonsorol Group.

16. "Momotaro, xo 'bwe ra 'i:a?" "I bwe ra Onigasima i bwe ra faini oni." 17. "Me'ta e mire rani na xo xati ligouri?" "Manau manau." "Xarijei dea ba i bwe sauriwom." 18. E da kka manau oda sauriwar. Piris ma sigou la da palaje.

19. E da para raxo toe:ta, e da weli kadam⁽³⁾, e da d^ol ba, 20. "Mo-

(3) Palau word. Not the European crow, but a black bird of similar appearance.

motaro, xo 'bwe ra 'i:a? "I bwe ra Onigasima i bwe ra faini oni." 21. Me'ta e mire rani na xo xati ligouri?" "Manau manau." "Xarijei dea ba i bwe sauriwomu." 22. Kadam e da xadi e da sauriwar. 23. Momotaro e da xadi: I

piris ma sigou ma kadam, la da ra Oninasima. . Lei oni la xammasaje xatam palan la da xalegiye imwa:il.

24. Na kadam e da jarita wenneini e da meali faulul lei ramaro.
 25. Sigou e da taataye ra xatam e da bwirane i'ran, e da xasaje xatam;
 26. na Momotaro la woda ma piris la da mauri i'ran. 27. Kadam e jari ta-
 yani e da teyea mata:il oni. 28. Piris ma sigou la peipei na la idu ni
 sima:il la da xafayya. 29. Momotaro e da urut jar wadeitap, la da buy
 ma tampral oni. 30. na tampral oni e pou 'dewwa tipar ifi ri buy, saka
 na maras. 31. E da dpl ba, "Xai to wai para pi'laf xapiteki na luga ja-
 mami yalofalofa:il jelimat." 32. Momotaro e da xaru:il.
 33. Lei oni la si'pesipe la da iteitewau pipie ri matamat ri xapite-
 ki. 34. Momotaro e da xadini xapiteki gar e da bawpa ma wao ri Oninasima.
 35. Kuruma (2) e wol xapiteki waor, piris e ulul; na sigou e titi; na ka-

(4) Japanese loanword.

dam e fafidi ra tari. 36. La da dpl ba, "Di bwe ulul, di bwe ulul."
 37. La da ramari jael ulul. na tamar ma din e mmayo 'dewwa farinpra'noral
 la da xatiwo.

Translation.

1. Once upon a time there lived an old man and an old woman. 2. The old man used to go the bush to cut wood, and the old woman went to the river to wash clothes. 3. The old woman was washing clothes in the river, and there floated down a peach fruit. 4. The old woman caught and took it out, and she said that the peach would split. 5. When the peach split there came out a big (baby) boy from inside it. 6. The old man named him Momotaro. 7. Momotaro continued to grow up and became extremely powerful.
8. One day Momotaro said to the old man and the old woman, 9. "I want to go to Oningashima and kill giants; prepare food for me and give it to me." 10. They then made food and gave it to him, and Momotaro went out bravely (lit. and was good). 11. As he was walking along all by himself, a dog wakled up and said, 12. "Momotaro, where are you going?" "I'm going to Oningashima to kill giants." 13. "What is that you are carrying at your waist?" "Very good food." "Give me some and I'll go with you." 14. So Momotaro gave some to the dog, and the dog walked on with him as his companion. The giants fastened the iron doors to defend their home.
15. After he had gone a little way farther, he saw a monkey, who said, 16. "Momotaro, where are you going?" "I'm going to Oningashima to kill giants." 17. "What is that you are carrying at your waist?" "Very good food." "Give me some and I'll be your companion." 18. He got the food and became his companion. The dog and the monkey went with him.
19. He went on a bit farther and saw a crow, who said, 20. "Momotaro, where are you going?" "I'm going to Oningashima to kill giants." 21. "What is that you are carrying at your waist?" "Very good food." "Give me some and I'll be your companion." 22. The crow got it and became his companion. 23. Momotaro took the dog, the monkey and the crow, and they got to Oningashima.
24. The crow flew up on top and watched what the enemy were doing. 25. The monkey climbed over the door and went inside and unfastened the door; 26 and Momotaro went with the dog to fight inside. 27. The crow flew about and pecked the giants' eyes. 28. The dog and the monkey scratched them and pulled their hair and harried them. 29. Momotaro drew his sword and fought with the leader of the giants. 30. The leader of the giants

fought with all his might but was finally defeated. 31. Then he said, "We won't steal again, but have pity on people". 32. Then Momotaro spread them.

33. The giants begged him to take away with him all their valuables. 34. Momotaro took all the things and went out from Oningashima. 35. The cart with the things on it the dog pulled, while the monkey pushed and the crow tugged on the rope. 36. They cried out, "Heave ho, heave ho!" They cried out as they pushed. The father and mother were very happy as they came out to meet them.

The Story of the Two Old Men.

1. Ifi ri mo taraninarowa na e wola domara lei mmayo ri iregi ri jali-
mat ma domara lei tama:u ri iregi ri jali^{mat} wao ri deua faraje. 2. na lei
mmayo ri iregi ri jali^{mat} e raeri dewwa xappari piris basebes, ra e wayawa-
yagiri dewwa. 3. Delari na piris e da iredi meso ri uve ri maronnap, e da xa-
tarisi e da ifi ri nase ri mat, e da xannanari ba, 4. "Geriⁿⁱ mere."

5. Maronnap e da geriⁿⁱ e da buw^u pipie ri matamata ri xapiteki mmayo.
6. na lei tama:u ri iregi ri jali^{mat} e da lonolon^o titiroxar e da ra tin^{alo}
ba e bwe xada piris. 7. E da xadi pirisir e da bwite rani mat e da kkeri
na sara mayaro me e buw^u e da don na dewwa e da ri^{je} pirisir.

8. Maronnap we e mmayo e da tama:u dewwa farin^o r^{an} e da xadi pirisir
e da ri ba na e fatogi dayai xappari nase waor. 9. naser e taxo ra dea
malam na e da xoxoti na e kamese dewwa e we ja me e bwe touwa rani.

10. Maronnap we e mmayo e da dopⁱ pije nase 'r, e da faul^u ba renic ri
pao ri rais, ifi ri na e bwe pao rais na e da buw^u pipie ri matamata ri
xapiteki mmayo. 11. Maronnap we tama:u e da para xori renic ri pao ri ra-
is^a 'r, na e basu saka xapiteki tama:u. 12. E da para donna e da xatawadi-
je renic ri pao ri rais^a 'r, e da xaya^{je} wao ri afi.

13. Lei mmayo ri iregi jali^{mat} e da tin^{alo} faranar, e da xadato e da
itaro wao ri faran. 14. Ifi ri mena na e ani e da firetaraxo, e da taracraxo
ifi ri nase ri sara yilig. 15. na e wol^u sirigiti batabat na e sparaxo
ifi ri taorar na e mmayo dewwa. 16. E da mmayo dewwa farin^o r^{an} ni iregi
ri jali^{mat} e da xadi xarais e da jauto ri nara faran, 17. e da fatore na
e d^ol ba "Taoro ri sirigiti e bwe taor.", na e da ya itena. 18. na tamor
e da ito buruy^{er} na e lada egiri dewwa taor^a ri uwa ri sirigit, e da xa-
aje maronnap ba, 18. "Xo bwe para xadi faran xo da peiti fatoreja." 19. Me-
re 'r e xalaladtitiror tamor e da yanneje iregi ri jali^{mat} or dug ra e pi-
pia dewwa. 20. Lei tama:u iregi ri jali^{mat} e da lonolono, e da xadi rutegi
ri faran, e da taata usa ri sirigit e da wetti tamor ifi ri menna na tamor
e da ito e d^ol ba, 21. "Xo bwe para xataor taor ri sirigit". 22. da peipci
faran na e tai taor taor^a ri sirigit, pipie ri jali^{mat} lei taberi tamor e
da faranaran mata:1 ma tariqa:1 ma jauwa:1 pipia:1 jali^{mat} ya:1r,
23. na la donayiri dewwa. Jali^{mat} yar la da taataye la da x^ox^oja maronnapa
we e tama:u.

Translation.

1. Once upon a time, there was a good old man and a bad old man,
(both living) in the one village. 2. The good old man had a little white
dog, that he was very fond of. 3. One day the dog plucked at the old man's
sleeve and dragged him to a corner of the garden, and showed him, 4. "Dig
here". 5. The old man dug, and there came out all sorts of treasures. 6. The
bad old man heard the event and went and asked to borrow the dog. 7. Then

he got the dog and went into the garden and dug, and all that came out was dirty water. He was very angry and killed the dog.

8. The good old man was very sad and took his dog and buried it, and planted a little pine-tree over it. 9. Within a month the pine-tree grew large, and stretched right up to the sky.

10. The good old man cut this pine tree down, and made a rice-mortar to pound rice, and there came out of it all sorts of treasures. 11. The bad old man again borrowed the rice-mortar, and there came out only bad things. 12. He again got angry and destroyed the rice-mortar and burnt it in the fire.

13. The good old man asked for the ashes and brought them and put them under the oven. 14. During this the wind blew and when he looked across to the bank of the river, 15. there was a dry tree (there) and it burst into beautiful flowers. 16. The old man was very pleased and he took the ashes, packed them in a basket and walked over and said, 17. "Let flowers appear", and it was so. 18. A chief noticed the flowers coming out on the tree, and he said to the oldman, 19. "Take some more ashes and scatter them". 19. The chief was amazed at the wonderful result and gave the old man many rewards.

20. The bad old man heard, and and got the box of ashes and climbed up on a tree and waited for the chief. When the chief passed by, he said, 21 "Let flowers come out again". 22. He scattered the ashes, but flowers did not come out, but all the people who accompanied the chief got ashes in their eyes and ears and mouths, and were very angry. 23. The men dismounted and bound the bad old man.

PART V: VOCABULARY

A. SONSOROL - ENGLISH

Notes: The words which follow are Sonsorol unless otherwise indicated -
P = Pul; M = Merir, T = Tobl. Words which are drawn from the
vocabularies of the Hamburg Expedition volumes are marked (H).
In the comparatives given, the following abbreviations are used:
U = Ulithi; Tr. = Truk; Pa = Palau
Po = Ponape Ma = Marshall Islands
OUs = Original Austronesian.

In general, words do not begin with the vowel a; a y or x is usually prefixed, although this may be so soft as to be hardly perceptible. If it is thought that a word begins with A-, and it is not in the vocabulary, either y or x should be consulted. Here g and y have not been distinguished as separate letters of the alphabet; it is frequently very difficult to decide whether to enter a word under y- or x-, and each may have to be consulted in this list.

Words taking suffixed pronouns have been given in the stem form of the 1st. person singular, with the suffix hy honated, as in jauwa-i, mouth. In a few instances an absolute root is given where formations are irregular, e.g. im, house, rather than imwo-, although the latter is historically preferable. In a few instances, such as ni, tooth, the first person singular form is at the same time the root form.

Comparisons. A few comparisons with other Micronesian languages have been given, but no attempt has been made to produce a fully Comparative Dictionary. The time for that is not yet. Very few references to the theoretical mother-tongue (Original Austronesian) have been made for the same reason. A number of consonant changes are known to be regular:

Sonsorol	Tobi	Ulithi	Truk	Marshall Is.
r	r	l	r	
g, y	g, y	g	k	
x, k, y	k	h = x	k (some omitted)	
s	o	o	o	r, r'
t	t	d (th)	s	
t	t	t	t	dj Samoan t

OUs. final consonants are often kept in Sonsorol, Tobl and Ulithi although they are lost in Truk. No full comparison has as yet been made.

äoi	T	Coconut toddy.
adir		Caranx fish. T. ayan.
akis		Axe (English loanword)
a'mageber	T	Nautilus
ameba		Dysentery (from "amocba", through Japanese)
aranap	S	Weather stay of mast (H)
arido-i	S	Whiskers (H). U. <u>jäløc</u>
axai-wana	S	Stalk on which coconuts grow. T. axana. U. <u>jä-niøm</u> .

Ba, 1		That, conjunction; because. Ba <u>c</u> <u>bwo</u> , same as, as; ba na, because. U. <u>bwò</u> , Tr. <u>pwo</u> , so that ba would seem to be a local variant of <u>bwo</u> .
ba, 2	T	Taro species; another is ba-mogu.
'badiñk	T	Astraea.
ba:y	T	Coffin.
bayan		Also, in addition: <u>c</u> bayan bayyø, he saw also...
bayadøøgisisi		To be silent, keep quiet
baløøø	S	A dance; dances in general. T, bayøøø. U. <u>bwärøø</u> ; Tr. <u>pworak</u> .
Balwau	P	Bamboo; also pabu. U. <u>bwøbwao</u> .
bana		= ba na, because
bana		A field, garden plot: bana wot, taro field. OAus. banuwa.
baniri		After
ba:(r)		(Her) labia majora (H). Tr. fo-.
basalawa-i	S	Comb worn at dances (H)
batabat		Dried, withered.
baule	S	Whole coconut shell, empty. (H)
bau'tu-		Nose (bauti, bautum, bautur). U. <u>bwaø</u> Tr. <u>pwøt</u> . Ma. <u>boti</u> .
bøøø	T	Coral lime; S. ma:l. (H). U. <u>bwec</u> ; Tr. <u>pwoc</u> .

beko	T	Alae of nose: beke ri bau'tu
be'ki:ɸn	T	Seed. S. fadɸ (H)
berik	T	A variety of sea-mussel (arca) favoured for eating (H)
berima'da:va-i	S	Vagina.
beta		To lay (eggs). Used as betatiwo.
biobia-	T	Hole in lobe of ear (biobia ri terina-i (H)
boba	T	Hillock (H)
boyori	ST	To use
boi	S	Eyelid: boi ri matai; T. bau ri mata-i.
bo'kae	M	Variety of pineapple eaten either raw or cooked (H)
-bon		Numeral coefficient for days, nights, periods of time. Tr. pwin. Ma. bon = night; OAus. (m)boni = night.
boru-jo		To cover; boruboru, covered.
bou-i	T	Clitoris. S. dira-i (H)
bout		Boat (English loanword)
bɸya	T	Three-leaved pandanus, eaten raw.
bɸa-ra		(Its smell). Bɸa tigitigi, pleasant smell; bɸa tama:u, bad smell. OAus. baw.
bu		Betel nut, areca palm and nut: Palau name, not grown locally. OAus. buwah, 'the' fruit. Tr. pu
bug ^u		Fight: e bug ^u ma..., he fights with...
buyedi		To tie together, make into a bundle.
buyuyexadi		Always; probably a T. form for piliā lari, every day.
bukobuk		To join, connect, link. In Catholicism, lili bukobuk, the marriage bond.
bul		High, of tide. Ia bul ta:ti, the tide is high. U. bwur. T. buyuron, flood; buyoniocik, high tide (H).
bu'lobul		A hole; cf. jeramaran.
bu:n	T	Resin (H). U. bwul, gum; OAus. pulut, glue of trees. Ma. bwil, sap.
bunɸ		Handle of axe (bunɸ ri akis).

bur	T	Variety of mussel. Bur a mayemay, neckband of <u>bur</u> to bind lower jaw at parties (H).
burau	M	Bottle. S. da'lamiro; T. da'yamiro.
buroyo		Smoke (n.); buroyo ri jaf, smoke of fire. T. boyo. U. bwø-ray.
bus		Mad. crazy. Really M., S. dalibarau. U. bwuc. Tr. puc.
buto-i	S	Navel; also moto-i. Tr. pu. Ma. bwic. U. bwos = triangular region below the navel.
buwøg		To go out. Da buwøg, used for "good-bye". Also tiwowøg. U. bwulø; Tr. feinu.
bugaje		Shade, shadow. Also riyare.
basa		To come out, come forth.
bwa:je	T	Wooden knife for cutting fruit, etc. (H). Seems to be for wad-ci, my knife (S).
bwao		Fish pole; cf. jao. Tr. pwdu; Ma. bwä.
bwaru		Box. Also walo. Tr. pwdr.
bweaki		To bury. Also riba.
bwedi, 1		A gun; probably Palau boes. U. has pak.
bwedi, 2		Old, of thing: e mori bwedi, it is old. T. bwesi.
bwesi	T	See bwedi, 2.
bwiriano		Come in, enter; also tiriano. Tr. feinon, tonon.
bwiro		Come! Also bwito pato.
bwi'tayor		Come up. U. bwiøay; Tr. feitä; Ma. i-tak.
bwi'tiwo		Come down. U. bwiøi. Tr. feitiu.
bwito		To come. U. bwuødy; Tr. feito; Ma. i-tok.
bwitok		To come back, go back.
bwotau		Coconut-leaf basket. U. bwøtau; Tr. pwotou, do., made by women; Ma. bødjo.
bwø	T	The ground. S. masaro. U. bwol; Tr. pwan; Ma. børic.
bwul		Flame. U. bwul; Tr. pun; Ma. urur.

<u>Cc-</u>	T	Fish bone; also tunu-r. (H). U. ci-; Tr. ca.
<u>coco</u>	T	Iris (of eye: <u>coco</u> ri <u>meta-i</u>). (H) Tr. <u>cocōnan</u> mas, pupil of eye.
<hr/>		
Da		Consecutive particle, see Grammar p. 22-23. U. sa; Tr. a.
dabar		A duck (Pa.)
dabubuo	P	To reach out to (H)
dadad	P	To weave, plait; S. <u>fadifadi</u> (H). See also <u>dodaje</u> .
dadø1	S	Bark of dog, T. <u>dadøγ</u> .
dafar	S	Young <u>callophyllum</u> (<u>widoki</u>). (H). Pingelap, sepan.
da'yamire	T	Bottle. See S. <u>da'lamire</u> .
dai		One, used only in the compound <u>daidemara</u> , only one, only (son), etc. <u>Daidemara</u> <u>raur^a</u> , his only son.
dala	S	Beryx fish (H)
da'lamire	S	Bottle; M. <u>burau</u> ; T. <u>da'yamire</u> .
dalibarau	S	Stupid, mad. crazy. M. <u>bus</u> . (H)
daluka-i	S	The back (H). Ma. <u>elik</u> , perhaps Tr. <u>sakar</u> .
dapayied	S	Species of fish (H)
de-i	S	Scrotum (<u>den</u> , <u>der</u>). T. <u>do-i</u> (H). ? Tr. <u>se</u> , penis.
dawayal	SM	Spider. In T., H has <u>sine</u> ri <u>dabayava</u> , "mother of web".
da:wo	S	Box containing tattooing instruments (H)
dawoki	PM	One hundred; S. <u>doboyøije</u> ; T. <u>dewoyuk</u> . U. <u>subuxui</u> ; Tr. <u>puka</u> .
dege		A ring made of coconut shell: <u>dege</u> ri <u>jad</u> (H).
(d)dekø		Full; also <u>oul</u> . U. <u>sasog</u> .
delari		One day. See <u>-lari</u> .
delci		The side; on the lee, away from the wind. I <u>delci</u> <u>xere</u> , beside you.
den (ni mat)		Tears (of eye) (H), Cf. <u>seniteni</u> . U. <u>cal</u> , Tr. <u>oñ</u> .
de-tabu		A half; see <u>tabu</u> . <u>Iitabu</u> , each half of object if broken.

di, 1		Verbal pronoun, 1st. person plural inclusive, We. U. Tr., si; Ma. ce
di, 2		Stomach, belly, womb. U. si-.
diar		Pregnant; perhaps of. Palau dioll, where -l = OAus. -n.
di _u (-r)	S	Boundary (H)
'dig ⁱ	S	Spoon of coconut fibre for eating turtle's blood (H).
dilet _u	S	Ridge props in house.
din		Mother; also neira-i. Din ni tama-i, father's mother; din ni dira-i, mother's mother. In T. sire-i = H. neira-i. U. sɔl, sil; Tr. in; Pon. ina-; Ma. cin.
diob	M	A leaf salad, called in Palau o:ser. (H)
dioka		Tapioca. A German introduction.
di-ppai		An arm's length. See Grammar p. 35 and pe-i, pau-, arm.
dira-i	S	Mother; acc. to H. olitoris, = T. bou-n. See <u>din</u> .
diri ri peig	S	A house post, "tier up for pig". U. sur; Tr. ur; Ma. cor.
di'wa:wai	M	A bird, Megapodius senex, Hartl. (H).
doboypije	H	A hundred. See dawoki.
da'da:je	S	To weave (trans.) (H). See fadivadi, dada. U. dɔdɔr. Fadivadi seems to be the commonest word.
dodo'buser		To drop, drip, of water.
dodo'y _u numediae		A children's game in Merir and Pul. H. 373.
dok	M	A bird, Puffinus dichrous. (H)
dona		Angry. Also raroit. Tr. son.
do'pi		To cut (string), trans., for do'pije.. U. sop, sɔpi.
'dopite	S	Foot of mast in canoe (H)
dou	T	Casuarina tree. (H). Casuarina equisetifolia.
dou'law	S	A lamp of cypraea shell (H)
'doxudat	T	A plant, herb, shrub (H)
doun		One bunch of bananas (lioum, two bunches, etc.).

dowa		A vein in leaf (dowa ri sa:u). U. sowal.
døb ⁱ	S	A wooden dish (H)
døbuli	SM	To catch; T. døbuyi. Tr. sup, caught; supuri, catch.
dø:d		To pound (grain, meal). Tr. (western) usi.
dødør		To bake
døgaje		A mountain.
(d)døg		Empty. Also pøara = Tr. pø, U. pøl.
døyaiy		Successful fishing, a good catch. (U. liøp)
døl ^u		To think, say; of birds, to cry. U. sør, Tr. ørä
dølub		Small green coconut, practically embryo stage. U. sørub
doona		To conceive (child); to grow. Tr. kōnu.
døtaye		To stand up. T. søtaye. U. suøay; Tr. atä, Po. u., Ma. cit.
'dug-n		Successor. Tr. siuini.
dugi		To open; open (adj); trans. dugick ⁱ . U. suxu; Tr. suk, (suki.
duka		To perform, bring to pass, fulfil a promise.
duwaro		To open: o duwaro jauwara, he opened his mouth.
dul		A post. U. sar; Tr. ar; Ma. cor.

<u>E</u>		Verbal particle, indefinite, of 3rd. person singular. Grammar, p. 20.
<u>efaro-i</u>		Shoulder. H. gives T. as jäfara-i. Tr. afar; Ma. acr; Q Austr. (ha)baya.
<u>citad</u>	H	Small edible nut of Terminalia catappa, Linn. (H)
<u>enay</u>		To distribute; to divide food into shares. In U. enay = to work.
<u>i_{cp}</u>		A small pandanus mat. U. icp
<u>epelcu</u>	S	Small piece of turtle shell fastened to bird's leg as mark of ownership of a seagull. (H)
<u>er</u>		This. See Grammar, p. 16.
<u>øraiŋi</u>	P	Sexual intercourse (H)

eto-i		Jaw. Pulowat, Satawal, jat; Ma. at. ?Tr. nac.
fa		Strip of coconut front used in house construction. U. fa.
fada		To live, be alive, be born; xafada, give birth to; fada-i. my birth.
fadanu		To call
fadofoti	S	Species of fish
faderaupu	MP	Children's game, see H. p. 371.
fadi		A stone. T. fadi ni tet, coral, "sea stone" (H). U. fas; Tr. faa, fpu-; Po. pat; OAust. batu.
fadi'di:d ⁱ	S	Stamper or pestle of Premna wood (H)
fa'diki		Head
fadivadi	S	To weave (P. dadadad, H.). U. fasfops; Pulowat, faifaiu.
fado		Banana; also wis, T. wio, q.v. M. vadola. T. vadoxo. H. gives fadol = roasted pandanus fruit in M. U. and Tr. have only the wo, OAustr. punti, root.
fadp		Seed; T. boki:en; H: T. fadp sor. testicles (seed of scrotum. Fadp bwedi, powder for gun, gunpowder. Tr. fdt. The root is equivalent to fadi = stone, OAustr. batu.
fadu		Tridacna shell. U. fasu.
fafia		Uncultivated land.
fayafay	T	To cough (H). U. fagfag, Tr. fafa. Ma. bokbok.
fagpga		To spare, let off
faypu		Pity, mercy. Also yalofalofa.
fai		A ray (fish). P. faj ^o . U. faiei. Tr. fei, OAustr. payi.
'faias	S	A double-weave mat (H)
faidani		To kiss by rubbing noses. U. faspn; Not Tr., but Polynesian form soni.
faija		Much, very, indeed.
faini		To kill, as an enemy in war. Cf. ri/jo. U. li, Tr. ni-end.
faiivi		Woman, female. Often in poss. form, faiivir.
fakoa		Clean, pure. Cf. safat.

'Fa .		Strip of coconut frond used in house construction. U. <u>fa</u> .
fada		Be alive, be born, live. <u>Xafada</u> , give birth to. <u>Fada-i</u> , my birth.
fadanu		To call
faderoti S		Species of fish
faderaupa MP		Children's game. H. p. 371.
fadi		A stone. U. <u>fäs</u> ; Tr. <u>fau</u> , <u>fæ</u> ; Po. pat. <u>OAus. batu</u> .
fadi'di:di S		Stapmer or pestle of p.ema wood (H)
fa'diki		The head
fativadi S		To weave. Acc. to H., Pul <u>dadadad</u> . U. <u>fasfös</u> ; Polowat <u>faifaiu</u> .
fado		Babana; also <u>wis</u> . T. <u>wio</u> . M. <u>vadola</u> and T. <u>vadoxo</u> . U. Tr. only the <u>uoy</u> root.
fadø		Seed; probably to be identified with fadi, stone, and T. has be'ki:en. T. <u>fadø sor</u> , testicles (seed of the scrotum) Tr. <u>föt</u> , and equivalent to <u>OAust. batu</u> . See fadi.
fadu		Tridacna shell. U. <u>fasu</u> and Yap root.
fafia		Uncultivated land.
fayafay T		To cough (H). U. <u>fagfag</u> ; Tr. <u>fafa</u> , Ma. <u>bokbok</u>
fagøga		To spare
fayøa		Pity, mercy. Also <u>yalofalofa</u> .
fäi		Ray, stingray (fish). U. <u>faiei</u> ; Tr. <u>fei</u> , <u>OAus. payi</u> .
'faias S		A double-weave mat (H)
faidani		To rub noses, to kiss. U. <u>fäson</u> , not Truk, but Polynesi an root <u>soni</u> .
faija		Much, indeed, very.
faini		To kill, slaughter, as enemies in w.r. Cf. <u>ri-je</u> . U. <u>li</u> , Tr. <u>ni-end</u> link with the latter root only.
fäivi(r)		Woman, female. U. <u>fefel</u> . Tr. <u>fefin</u>
fakea		Clean, pure; also <u>safat</u> .
faiki		To offer; offering.
fal		Coconut sponge. U. <u>far</u> . Tr. <u>far</u> .

fala		Kernal, as of breadfruit. U. fal = meaning, i.e. 'kernel' of statement; Tr. only far. See <u>fal</u> . Probably this is <u>fal</u> ^a ri..., sponge, inside of ...
falagiri		To open out, to cast a net
faliyie		To pinch
fa:n		A sinking net (H: "Senknetz")
fan ni wa		Canoe house. See <u>fare</u> . U. fal le wa.
-fanan ⁱ		Reciprocal suffix. Grammar p. 27. Tr. f o nen
fanieniekir		Afraid. More commonly mataya.
fapat		A fourth part, a quarter. See -pat.
fa:r		Meaning. Me'ta ni fa:r, what is the meaning? U. fal.
fare		Bathhouse. U. fal. Not Tr. The men's house is fare ^{il} maru.
fara-r	T	Bird's claw. S. has fara kubwei, sole of feet, q.v.
fara		Only; see also <u>xara</u> . I fara deu ra xo ya m ^W asa'ri:, I (will have) whatever you like.
'farafara		To chop wood; make canoe. Tr. fanafana, make by chopping.
faranie	S	Species of fish.
faraŋ		Ashes. T. faral. Also xarais U. falaŋ; Tr. fanan
fa'rawa		Flour, bread (English loanword; U. makes it f o 'loa.)
fari		Back again; also urag. Fari fitouw? How many times?
fariep		Malay apple, Jambosa malaccensis, Myrtaceae. Tr. f ^ä niap.
fa:rig		A string of fish.
farivotoyot	T	Side of boat.
farimale		Wreath, crown. U. mar, marmar; Tr. m ^W aramwar a lei.
farin prun ^{un}		Heart, mind. inside. Tr. f o an ^W asanas. Cf. Po. kapen-nulenule.
fara		The underneath part: fara kubw-ci, sole of foot; fara pe-i, armpit. U. fal (p o c); fal (pa), resp.; Tr. fan pasapac and fan pau.
faru'bar		Pregnant.

fara f pru		To tatoo, draw, write; trans. 'fara f je. U. falefpl, tatoo on female genitals.
fä r aje		Island. Fara r je ri jälumat, world. Cf. taya a , group of islands. U. fpli; Tr. f r na; Ma. ene, small island in atoll.
fara w ora w or	T	Forest, bush, jungle. Cf. Tr. f r na + w r nuw r na., jungle
fa:s	S	Three-leaved pandanus, eaten raw. T. vac. U., Tr. fac. In Polynesian, Samoan fasa.
fasi r	T	Black lava stone
fäta		Clear (adj.) Also talama. Tr fat-en.
fatafata (im)		To roof (a house)
fatana'gosak		Always.
fatä n i		To separate
fatare		To walk, walk about. Tr. fetan
fäti		Eyebrow. Tr. f r t; Ma. ät(in)
'fati f er	S	Coconut opener made of turtles' shell.
fatiyalau	S	Bonito fish, Thymus pelamys; also kalarap
fätiri		Grass. U. fädil; Tr. f r tina
fatar		A paddle, oar. U. fadpl; Tr. f r ten.
fa'togi		To bury. Also 'beaki, riba.
fatö x		A plant, vegetable. T. do x äda. U. fadagu; Tr. f r t; a cultivated plant; f r tuki, to plant. Po. patök; Ma. katök, to plant.
fä'toe:ta		Soon. U. fät r t.
fau f au	S	Bird species.
fau'yalau	S	Bird species.
faumeri		Fish species, Echeneis.
faurijen	S	A toy bullroarer (H)
fau l ^{ta}	S	To do;; deed; action. T. fa w ya; S. sometimes faul ^o : faulici, my actions; 'e umma'o faulir jamu faul, your way of acting is good. U. fer, f r ri; Tr. f r ri
fau l amir ^o		Village; place; see also fara r je, island.

fa'vatu		A raft, known from Palau, but not used.
'fävetari		To walk about. See <u>fatare</u> .
fävi _a		Small firewood, as contrasted with <u>ta'mos</u> , large firewood.
faxøi, faxøxi		Sad, sorrowful. Ul. faxøi.
feita		To do what? How? U. häta; Tr. fetei.
fekir	T	Labia minora. Also fik. Tr. fir.
fe:n	S	In <u>fe:n i:y</u> , fishing magic. Tr. fen, holiness, taboo.
feni	S	A sieve used for preparing <u>mugomug</u> .
fidi	SMP	Star. T. <u>fis</u> . U. <u>fis</u> . Tr. <u>fa</u> . Po. utju, Ma. idju, Chamoro pution, OAus. bituin.
fidi la:r		Venus as Morning Star. <u>Fidi</u> + lar, day.
fidi _{vidi}		Grass skirt; to wear a grass skirt. U. <u>sif(sif)</u> with metathesis.
filinau	S	A girl of some size, between <u>firesik</u> and <u>riweisⁱ fäivi</u> .
firesik	S	A small girl
fisi _{ni}	M	Too break in two. S. <u>visi_{ni}</u> .
fi'sirayo		Beautiful.
fitek ⁱ		Work; to work; do; produce.
finiatayo		To glorify. <u>Tayo</u> , up, with root shown in Tr. <u>fina-äta</u> , select, which is OAustr. <u>pilih</u> , choose, but the medial <u>-n-</u> on S. needs explaining.
fis	T	A star. See S. fidi.
fitarox		To build a house. U. <u>føtelay</u> ; Tr. <u>føri</u> .
fitigo		Flesh, meat, muscle. U. <u>fedøg</u> ; Tr. <u>føtuk</u> ; Po. <u>utuk</u> .
fitouw		How many? U. <u>feidou</u> ; Tr. <u>fitu</u> .
-fou		A quarter of breadfruit (<u>devou</u> , <u>livou</u> , etc.)
førou		To cook in fat. Trans. <u>førije</u> .
føa		Cold, of persons; of things, <u>yaliføa</u> . U. <u>føe</u> ; Tr. <u>føa</u> ; Po. <u>pau</u> , and perhaps Ma. <u>bio</u> .

G: Note. G and γ have been grouped together, as sometimes there is a tendency to interchange the two. For similar reasons, if a word is not found under this heading, it should be sought under x-.

yabik	T	Backside, buttocks. S. <u>medoug-ei</u> . U. <u>xap-ei</u> .
yao	T	A sling
yacaicik	T	To run. S. <u>yatanigo</u> . Cf. Tr. <u>sekai</u> .
yada		To get, obtain, have.
yadik	T	A fish spear.
yadodoile		To rest. U. <u>xadɔl</u> , to doze, sleepy; Tr. <u>atan</u> , sleepy
yaduterini		To hear, obey. See also <u>lononon</u> .
yafaiebwitol		Cursed.
yafaie mau		Happy, blessed, lucky, favored. Cf. U. <u>xafoxɔi</u> , unlucky.
yafɛroik ^a	T	Small needle fish.
gaga	T	Young baby, suckling.
yayaya	T	Trin'oetta, a plant whose leaves are used for decoration.
yaya'likeli		A curse.
yayaot	T	A heron. Tr. <u>kaakaa</u> .
yayaioor	T	Black Heron.
yaidiar		Prolific. Cf. <u>di-n</u> .
yaiyai		Trunk of tree: <u>yaiyai ri sirigit</u> .
yaiṅau	M	Black gull (H)
yakapanar		To load.
yala		Sweet, be kind to.
yalekije		Look after; respect; honor. ^{be} Seems to/trans of preceding.
yalex		A crab. U. <u>xarog</u> , "white beach crab".
yafalofalofa		Meroy, pity, kindness. Seems to link with Polynesian root <u>alofa</u> , <u>aloha</u> . Also <u>fayfa</u> .
yaloṅo		To kindle fire; also <u>xato'yotoyo</u> .

galuf		Giant fork-tongued lizard; U. xaluf. Yap word.
yamama		To love
yama:ri		Easy
yamedeyei	S	Wooden comb. English word as <u>ko:m</u> more often used, as in the Marshall Is. H. gives also S. <u>yametesaisin</u> , T. <u>yame-teracin</u> , for a wooden hairpin or comb.
yamoduro'te		To put in another place; to distinguish, separate.
yanaya		To show.
yane		To give
vannaro		Enemy
yapara:je		To honor, respect; see <u>yalekije</u>
yapaayp		To count, to read
gaper	S	Lesser chiefs, family heads under the <u>tamor</u> . (H)
yapijapija		Raise (noun)
yap <u>u</u>		To increase, add to the number of. See <u>ppa</u> , power.
yapp <u>u</u> ari		To strengthen. See <u>ppa</u> , power
'yappari		Small
ga:r	T	Waterhole (H)
ya'rapa		To enlarge something
ga:-ei	T	Urine (H) Pulowat <u>hi:r</u> , Satowal <u>s:r</u> , vbs.
yari		To give (usually to a third person)
yariweio	T	Small child. S. <u>riweis</u> (H)
yaro'at	T	Pupil of eye (H)
yaruku		To save, rescue.
ga:s	S	Boom of sail of canoe (H)
yasausa		To eat fish; Cf. <u>yosa-i</u> . Probably Tr. <u>ococ</u> , of raw food < <u>oc</u> , portion.
ya'su		To add up; <u>yasusu</u> , adding, arithmetic; <u>yasunari</u> , join to- gather. Tr. <u>acu</u> & <u>cu</u> , meeting, joining.
yataleta	S	Lunch. Cf. T. <u>yata(v)et^a</u> , tea-time.
yataneki		Fit, suitable, worthy

yatanigo	S	To run. T. yacaicio.
yatauron		To set apart.
ya:toy	S	Small upright pegs in the outrigger float, supporting the two middle booms.
yatorotoro		A witness
yatowa'di		To destroy, spoil, ruin, smah up. Verb from <u>towai</u> , q.v.
yat'pa		Belief, faith; i kk ^{ja} yat'pa, I believe. See <u>tpa</u> .
yatotadilai	PM	Children's game; H. p. 373.
yawayawa'a		To treat with kindness, love.
yawerewere		To prepare; preparation
gegemeze	P	Joking, playing about. H.
veledetikije		To instruct, teach
'yelefad	M	A species of bird.
veli'fpa		Cold, of objects. U. harifoc. Tr. nif ^{pa} pa; Po. pau.
verais		Bundle of fish wrapped in leaves
verinji		To dig (trans.). Probably OAustr. kali.
yesiad	S	Tree species, Terminalia. (H). Tr. asas, Term. catappa, si Singapore almond.
yotautpa		A bridge; that on which one crosses: see tautaye.
gi		Nail of finger or toe (gi, gim gir ^a). gi-ri xatei, fingernail; gi-ri kubwei, toenail.
yi	T	Spouse; S. li, q.v. yimar ^u , husband; yifäivi, wife.
-gibvi		Numeral coefficient for paces, steps. Tr. -ip
giäi		To bite. OAustr. kit, kati, kayat.
giligili	MP	As giäigidi padopad, a game involving a person b eaking through a circle of people (H)
g ^j i-n		Skin, bark of tree. U. xäl; Tr. kin; Po. kili; Ma. kil. OAustr. kulit.
giri		1. Mats made by halving and folding a whole coconut frond (H). Tr. kiru. 2. Section of house marked off by ti:t. (U. higi).

yirikin	T	The white sea-swallow. (H)
vi:riŋa	T	Sandpiper (H)
'yirir̄xau	M	Species of bird (H)
gi:t	M	A quail (H)
yodoro		A horn
gogo	T	Fowl (<u>koko</u>). S. xaiar
go'gora		To adorn, decorate
yoyoti		To grow, increase. yoyotiraxo, grow up.
yomo-i	S	Moustache. T. xom. U. xom̄l.
yori		To borrow
goro		To catch (fish)
yosa-i		My (fish to eat). See s.v. yasausa.
yosap		Dragonfly; T. osapi (H. sic.) Tr. ocāp.
yo'sar	T	A tree, Hernandia.
yosoā		To tell a lie.
yosau	MS	Raincloud. T. yocau. Tr. kucu.
'yotir(o)		Leader, chief, guide. See also xer̄titin.
gōgō		Broaclet
gras		Glass, mirror (English)
gu:l-ei	S	Penis (H)
gum ^e	S	A fish, <i>Naseus unicornis</i> . (H)
'gumo-i		The hand. gumu, gumur ^a ; T. kumoo-i (H). U. xumuo; Tr. kumuo, Po. kumuti, of nobles.
'yumuyu-i	T	Hymen (H).
guruguru		Lemon. M. gulugul. Ul. gurgur.
ga		To burn (intr.). Jāfi e ga, the fire burns. Tr. ga.

I		Verbal pronoun, 1st. person singular, I. Generally same in western Micronesia, e.g. U. <u>i</u> , Po. <u>i</u> , but Tr. <u>a</u> .
idarop		Earth, as against sky; ground, world.
ie		He, she, it. Tr. <u>ie</u> , Po. <u>i</u> . Ma. <u>e</u> . OAustr. <u>iya</u> .
iev		A large land crab. U. <u>ief</u> .
ifa?		Which, how? <u>ifa ra arua xo lawei?</u> which canoe do you prefer? <u>Iifa jälimat ra?</u> Where is the man? U. <u>ife</u> . Tr. <u>ifa</u> .
i'fa (ri)		Below, under. U. <u>ifal</u> ; Tr. <u>fa(n)</u> ; Po. <u>pa(n)</u> ; i, locative, + OAustr. <u>baba</u> , underneath.
i'fa:k	S	Protecting beam on loom (H)
ifi		From
i'ya		Here, just here. U. <u>iga</u> ; Tr. <u>ikan</u> .
igai	T	Dead wood. See <u>ile</u> . Perh. OAustr. <u>kayu</u> , tree.
iga'rai		Wonder, over there. U. <u>igolai</u> ; Tr. <u>ikena</u> .
i'gera		Now, to-day: me <u>igera</u> . U. <u>igola</u> ; Tr. <u>ikenei</u> .
ila	MP	Children's game, a mock fight with sticks. (H)
ila'panek	S	Lathes supporting thatch on house walls. T. <u>iyayapanek</u> . (H)
ile		A tree (generic); wood. U. <u>ire</u> ; Tr. <u>irä</u> .
ilefi		To, towards: <u>bwitoilofi</u> , come to...
ilili		To pick up; also <u>lugu</u> .
ilpata	S	Land nearer the sea, and above beach level: H has T. <u>java</u> . et.. Polynesian form generally <u>inauta</u> .
im		House. U. Tr. Po. Ma. <u>im</u> ; OAustr. <u>vaumah</u> .
imalolari	S	Air, atmosphere (H) See <u>jaulari</u> , which seems to be involved in this compound given by H.
inelion		A fish of the mullus family. Sea barb (H).
i'moa		Before. U. <u>imo</u> ; Tr. <u>mwan</u> . Po. <u>mowa</u> .
imwe ramu		Mosquito net ("house of mosquito!")
imwe 'tuyutek	P	Mourning house (H)
in		Banana shoot: <u>in ni fado</u> . Tr. <u>in</u> .

'ana: a		Teaching, instruction.
i'haet		When? referring to past time. Tr. inet (general); Ma. ne:t. Polynesian form commonly inaisa, anaisa.
ini		Fin of fish. ini ri varø, ventral fin; ini ri waor, dorsal fin. The pectoral fin, however is the "hand" - pa:ra. For ventral fin in T., H has sifir. Tr. inin. U pal = hand.
iolo-		With, to (of persons only).
iø1	SMP	The south. T. iøv. U. iør; Tr. ør. Po. air.
i:ra		All right, correct; hey, stop! Tr. ina.
irama		To suffer; xairama, suffering.
i'ran ⁱ		In, inside; U. ilal; Tr. nõn. Po. lole; Ma. ilo; OAustr. læm, dælæm.
iranari		Pots, cooking utensils
irano		To enter, go in. Cf. bwitirano, come in, from bwito.
iraro		Below. Common Polynesian form; S. also i'fa:r.
ireüi		To pull, pluck
iregi		Old, of persons.
iretir		To divide. Tr. ineti.
irigur	S	Outside (adv.) (H). Tr. nukæn, Po. likin.
'iriri	M	Species of sea bird (H)
ira	SMT	Coconut palm. U. læ; Tr. næ; Kus. nu, Ma. ni, OAustr. niyuy.
isi		The twelfth month of the year. U. ic, given as 9th. month
it		1. Name: itei, itom, ita:ra, etc. U. iø; Tr. it; Po. at; Ma. et. OAustr. (n)aran. 2. To put, place. itaro, to put, leave; itetiwo, to put down; itetaye, to put up, put on to. Tr. ise, put.
iteitanari		To name give a name to. Tr. aitaneni.
itenano		To put in; see it, 2, and irano.
i'ti:t	S	A spoon of fishbone or turtle shell. Latter also 'siriwoi (H)
'ito	T	Palm sap uncooked, as against aci (H). U. itei. Tr. iø. Po. io. OAustr. sayi.

it pa		Who? U. itei; Tr. iø; Po. io; Kus. /u; OAustr. sa(y)i.
Jad-ei		Lungs (jadem, jader)
jade	S	Coconut mats made a half round. (H); roof, roofing made similarly. U. jas, thatch; Tr. ðs; Ma. ac; OAustr. atep.
jař		To swim; also <u>java</u> . U. jaf; Tr. ä, Ma. aø
jařafala		To carry on the shoulder. Cf. Tr. afar, shoulder, OAustr. (ha)baya, shoulder.
jafidi		To pull as a rope. Tr. ef, pulled; efi, to pull.
jayamari		Difficult.
ja'yoy	T	Trochus arm ring (H) SM. jalol.
jayuei	T	Fresh water streamlet (H). ? Tr. auwø.
ja:k	T	A fish, mugil species (H)
jäkian	T	The reef edge (H)
jakiri		Towards, with. E kele jakiriyo, he is pleased with you.
jalamaudi		The second month of the year.
jälimat		Man, person (native). U. jarmat, person; Tr. aramas; Po. aramař; Ma. armic.
jalol	SM	Trochus arm ring. T. jayoy.
jalon ^o		A fish, chilimus species (H). Tr. aron, pompano, sp.
jaløn		Coconut milk, oil. U. jærøn; Tr. arøn, Ma. äl
jamar		Hammer (English). U. similar form of loanword.
jamat		Raw, green, unripe, uncooked. U. temaø; Tr. amat. OAustr. matah.
jamwiri		To wash (pots, etc.)
jän	ST	Hair of head; T. jan ni cimai, hair of head. Jan ni beke- nari mat(ai), (my) eyelash (H). In other islands most- ly a cognate of S. metäl, body hair.
ja:nanas	T	The pulse. (H)
janari:ti		Space from thumb to first finger outstretched. Tr. an.
jaor		Basket handle. U. jøl; probably Tr, ðeð, from ð, cord, line.

japapala		To make a sign; a sign.
jäpetas		Mainlander, foreigner. (T, wadera, H). U. epsats.
japu	S	Species of fish (H)
jara-i		Way, track, road. U. jet-lap, road, big track; Tr. an(en); Po. al; Ma. oal; OAustr. djalan.
jara ri yara-i		Tongue; "road of my food".
järi		To fly. U. el.
jaru	S	Species of fish (H).
jarad ⁱ		Ghost, spirit. U. jalas; Tr. äna; Po. ani; Palau valid; Ma. anio. OAustr. (h)an(i)tu.
jarol-ai		Word, speech, act -- used in both senses, like Palau <u>togoi</u> .
jät ⁱ		To pick coconuts or breadfruit.
jaüt ^a		Chin (jatei). Truk, et.
jata:ta		To rub.
jateau	S	Fish spear, stronger than <u>xadix</u> = xato. (H). U. jeøpl; Tr. ðtan.
jau,		1. Needle (S, according to H). Not U, but only Ma. <u>ie</u> ; OAustr. djayum. 2. Spit, spittle - sara ni jau.; also (m)mut. 3. Mouth; beak of bird. jauai, jau(w)ai, etc. U. jau; Tr. au; Po. jau(na-pon).
jaun ^a		Shadow, picture (jaunai, etc.). U. jonai.
jaupas		Short bar parallel to canoe float, and just above it, connecting the two booms.
jauveri	S	An axe.
jaujæl		Habit, custom, practice.
jaelari		Air, firmament
jauneri		Tapioca paste before cooking.
jaun/ønakiri		To despise, refuse, reject.
jau- ri jal		Windstorm.
jautaker		Praise (n.)

jav ^a	M	To swim. See S. jaf.
ja'wawa	M	Variety of grass, cooked as food (H)
jaxa'lawalawa	S	Blue. T. jaxa'yawayawa. U. aroarau; Tr. araaarau. Probably Ma. ma-roro.
jeŋ		Woman's grass skirt (H). See junijun.
ja'farafar	S	A fish, Naseus (H)
jeŋoma	T	A plant, Pipturus
jeŋat	T	Brackish water (H)
jerari		Long, tall. U. lōlāe; Po. arai, rairai.
jeramaran		A hole.
je:ripin	S	Upright rafters in house wall (H)
job ^a	T	Putrefaction (H)
joyoy	T	Trepang (H).
jo ri baut ⁱ	T	Septum of nose (H)
jōŋ	T	Emission of wind.
jorajora	S	The 10th month of the year. M. jarajar; P. erar, T. jeri- er.
junijun		Woman's grass skirt. See also jeŋ.

Kaburae		Copper
ka'kam		To play. U. kokōm.
kale'ki:je		Take notice.
kamara		Action, deed, way. Ifi ri kamara:ri-jarad, in a spiritual way.
kamase		To possess, have, hold. Tr. mwōc, kamwōc, to hold.
kāme		Able. Tai kāme, unable, cannot. Cf. saje.
kamis		Tall, of trees. Cf. jerari.
kam'pana		A bell (Spanish):
kanj		To eat; mona is commoner. Tr. āni, Po. kōn, Ma. kane; OAustr. kaen(i).

kā'pana		Trial, temptation.
karabao		Cow, Indonesian root, "water buffalo".
karabus		Prison, "calaboose".
kare-i		(my) food; used also for tabacco; but cigarettes are <u>rume-i</u> , my drink. U. xalae; Tr. en-ei, cooked food.
karaxo		To take away. U. kaklōy, take way; kakwae, take far away; Tr. wano.
karoxaro		Semmit string. U. xolxol, semmit.
katem		Scissors. English "out 'em".
katox		Fetch, bring. U. kakōdy; Tr. wato.
kefanir		Good, well-behaved.
kele		To greet, salute.
ke:re	S	You, singular. T. xe:r, xe:r. U. xele; Tr. cm. Satowal e:l.
ke'lesia		The Church (as an organisation). Greek, through Spanish.
komama		Punishment, penalty, penance.
kenasnas		To cry out. xai kenasnasariyo, we cry out to you. The second element is seen in fari-norunon, soul, from root; e.g. Tr. nasnas, breath.
ke pinapiña		To be with, accompany
keppappa		Fitting, one's duty. Cf. ppa, power.
kepujuko		Hope, expectation.
kes		A rat. T. geo. See also xeis, and T. yacecik. Tr. nak-l. kio; Po. kitio.
kiau		Ourigger boom. U. xid. Tr. kid; Po. kiai.
kiegie	S	Butterfly. T. xa:bek (H). According to H., T hiegi = Gygis.
ki'lim	M	A race game (H)
kiogo		To hope.
'ki:op	T	A plant, orinum.asiaticum, spider lily. Pingelap kiep, Tr. kiop, Ma. kiep.
k'op ^e	SM	Fruit dove, Carpophaga oceanica, Less (H)
'kirifoi	T	A tree, Thespesia; also silivo. (H)
ki:ny		

kirimak		A small canoe
kirin	T	A bird, the dotterel (H)
kirip	T	A tree, Ficus species (H)
ki:s		We (inclusive). U. xic; Tr. kio; Po. kit; Polowat and Satawal, gi:s; Kusaie kot, Ma. oe(o). OAustr. kita.
(k)k ^u a		To carry. Probably root of karaxo, katox, q.v. U. kak-.
ko'ko:run	T	Beetle, coleopter.
ko:m		A comb (English)
koto'rayei	T	Festival, feast. S. commonly monarap, big eating.
'kukur	M	Perhaps. S xalo.
kumasor		Small lizard. U. xumacel, Tr. kumwacen (green).
kumiet	M	Sweet potato. (H). U. k ^u ndti, Tr. kamuti; Philippine kamote.
kupe		To look for, seek; trans. kupeti, Pass. participle, kupe-tiek ⁱ .
kurias		A belt
kur ^u a		To send.
kurumalar		Right (side). U. xilemara.
kurusegi		Left (side). U. xileogil.
k ^u je		The 9th. month of the year. T. xux.
kara		To know, understand; kara ita:r ^a , to call his name. U. g ^u -le. Widely scattered root, e.g. Philippines, Tagalog ki-lala; Fijian ki'la. OAustr. (ki+lala).

la		A future particle. U. (bwe) le; Tr. (pwe) ne, immediate future; perhaps linking with Ma. <u>nao</u> .
lad		AA whale. T. yad, M. lado. Cf. U. <u>las</u> ; Tr. <u>rau</u> ; Po & Ma. <u>rac</u> , <u>raf</u> , Kusaie <u>luat</u> .
lagum	SM	A black crab; also the rainbow. T. <u>vagum</u> . As crab, U. <u>ragum</u> , Tr. <u>rokum</u> , Po. <u>rukum</u> .
lane		Day, time, occasion; <u>-lari</u> , suffix in counting days, e.g. <u>delari</u> , one day, <u>lilari</u> , two days, <u>derulari</u> , three days. U. <u>ral</u> ; Tr. <u>ran</u> ; also Po. & Ma. <u>ran</u> . OAustr. <u>lanit</u> , sky.
lan		Turmeric. U. <u>ran</u> ; Polynesian <u>lena</u> , OAustr. <u>lena</u> , sesame.
lapanaik		A long beam on the side of a house.
lar	S	Thorn, thornbush. T. <u>kanioir</u> (H). <u>Lar aj^a</u> , boom of sail
laso'laso		Black
lato		To haul a net. T. <u>yato</u> .
laumen		Dew
lawa		To cook. See also <u>dəḍər</u> , <u>fərije</u> , <u>xama:ta</u> .
la'wa:n ⁱ	S	Species of fish, <u>Coris</u> (H)
lawe		A thought; <u>lawelawe</u> , to think. U. <u>lilawal</u> .
lawea		To need
le:bw-		The beard. T. <u>ye:bw-</u> . U. <u>rebw-</u> Not other languages.
le		Verbal pronoun, third person plural, They. T. <u>ve</u> . U. <u>re</u> Tr. <u>ra</u> , Po. <u>re</u> , Ma. <u>ir</u> . OAustr. <u>t'ida</u>
leipok	P	Fish spear (H)
leri	S	A species of fish (H)
le:s	M	Species of black bird, <u>Trachypetes aquila</u> (H)
le'war	S	A tree with large brown edible fruit.
lei		Agentive sign. See grammar, p. 29. U., Tr. <u>re</u> , Ma. <u>re</u> .
leiven		Smart, clever.
lele		A saw. U. <u>rere</u> .
lepavau		To know how, understand.
lesik		A porpoise

li		Spouse, husband, wife; Redup. as lili, to marry. T.yi, viyi. U. ri. In Tr. ni, and Po. li = woman.
lia		Holy, sacred, tabu
liadi	M	Species of bird (H)
li'a: max	M	Species of bird (H)
li'be: l		A fish, the flounder. T. li'be: y (H)
li'de: learen	S	A fish, Pomacentrus, species with upright black stripes. (H)
li'de: mede		Frightened. Also mataya, fanienickir.
lipa		Cold, of objects. See also velipa. U. xali-foc, Tr. fpa, nifpa, Po. pau, Ma. bio.
lilie		The two halves of a breadfruit.
lipayar	T	Millipede (H)
lipol		A fan. T. yipoyi. Also ulipa. U. lipa; Tr. sci-pa.
longolono		To hear; also yaduterini. U. ronron; Tr. Po. Ma., ron, Kusaie, lon; OAustr. doney.
lo: s ^o		Darkness, literal and metaphorical, e.g. lo: s ^o tama: i, the darkness of my sin. U. rpu-ppun; Tr. roc, Po. rorot, Kusaie los, Ma. ma-rok. In Solomon Is., e.g. Sa'a rorogo'a.
lpa		To startle
lu'ad ^g	M	A catching game, tig (H)
luarigeo	T	Cycas palm (H)
lada		To send out, put out.
lega		To pick up; also iliki.

Ma		1. And (with nouns). U. mo; Tr. mo, Po. me. Common Oceanic form <u>ma</u> , OAustr. mai, having.
		2. Ashamed. U., Tr. Common Polynesian ma, OAustr. malu.
mad ^g		To die, perish. Made-r, his death. U. mas; Tr. ma-no, Po. mat., Ma. mic. OAustr. matai, patai.
madil	S	To sleep. T. mediy. Rerie ri madil, sleeping place. U. masor, Tr. mear Polowat mair, Batowal mair, Po. mair, Ma. mecul; OAustr. ma-tuduy

madirap		The fifth month of the year. Tr. meinap; Ul. mailap, the 2nd. month.
masisigi		The fourth month of the year. Ul. maicig, 1st. month
ma ^o al	S	Species of fish, Thynnus palanys type. (H)
ma ^o p		A cut on the body. Ul. masop
mäe		Breadfruit. Ul., Tr. Po.; Ma. mä
mayay	T	Flying fish: See S. manal.
ma: ⁱ k	S	Sword fish; also tagilal (H)
ma ⁱ l	S	A forehead decoration (H)
mairan		From it, therefrom.
mäja		To look at ; redp. <u>mäjamäja</u> .
mä ⁱ k		Broad thick ^{bands} marks of tatooing on man, as against <u>xappa ri</u> <u>mäk</u> , narrow bands. Ul., Tr. do.
ma:k	S	Species of garfish.
'maker	T	Woman's head-binding of leaves (H)
makiri		To be ashamed; see <u>ma</u> , 2.
ma:l		1. Coral (H). T. <u>bec</u> ^e = Ul. bwec, coral lime, used with betel nut. 2. Necklace, wreath, lei. Cf. <u>widoki</u> . Tr. <u>mwar-in</u> , Po. <u>mara</u> .
ma'la		Swift, quick, moving fast.
maleal		Friendship. Ul. <u>märear</u> , Tr. <u>märier</u> , friend of same sex.
mae'wutiu	MP	A game. See H. p. 373.
mäniren		Light clouds
män ni fätari		Insect (lit. creature of the grass).
män ni watotor		Caterpillar
män ni ma'rened	H	A game; see H. p. 373.
man		Pandanus leaf. Ul., Tr. Ma., do.
manal	S	Exocoetus, flying fish (H). T. <u>mayay</u> ; Tr. <u>mener</u> ; Po. <u>manar</u> .
man ^o -i	ST	Forehead. Ul. do.

manas		Beaten in a fight
maoraor		Sweat, perspiration. Tr. <u>mòndò</u> .
maram		Moon, month. Ul. Tr. Po., do; Kus. <u>malem</u> . The Sonso- rol months are: talebw ^u , Jalamaudi ⁱ , Tunaul ⁱ ; Madisi- gi; Madirapa, Tauta, Max ^e , Kaje, U:r ^u , Jorajora, Ma: ara; Is ⁱ . The names hold with phonetic variants in the other islands, but the order given does not agree with that in the Ulithi and Truk lists.
marayo		Satisfactory, enough.
marani		Inside, from inside. Should be more fully <u>ma (i)ran</u> <u>ni</u>
maraji		To look at, gaze at, observe
mari		A living creature; mari-cari, bird, mari-karak ^a , ani- mal. Ul. māl; Tr., Po. man. OAustr. manuk, bird.
'mariki	T	Taro-water beetle (H, sic.)
ma'rieri		Drunken
ma'ri:nai	S	A fair-sized boy, more than <u>masik</u> , less than <u>riweis</u> <u>mar^u</u> (H)
mari'virivi		A slice; na:n i taiki xam ^a rivi, I cut a slice.
maru	M	Cooked taro (H)
maru		1. Being, creature, human being: <u>maru mari</u> , male; <u>maru väivi</u> , female. Ul. <u>mal</u> ; Tr. <u>man</u> ; Po. <u>man</u> . OAustr. <u>ma-yani</u> . 2. To swim, P. only; S. jav: <u>marutiwo</u> , swim down; <u>marutaige</u> , swim up. (H) Tr. <u>man</u> .
marajega		To forget. Ul. <u>māligāli</u> ; Tr. <u>mānōki</u> .
marajera		Calm, slow; slowly. Ul. <u>mālala</u> .
ma'rajeraje		Peace, calm.
maru mari		A male person. <u>lara</u> , l. Tr. <u>mōrōten</u> .
marato		To roll, revolve. Trs. <u>xatap/ru</u> .
maru väivi		Female person, woman. (Ul. uses <u>fefel</u> , Tr. <u>feffin</u>).
māsi		A loom for weaving - apparently an isolated name for a common object.
māsik	S	A small boy (H).
masaro		Earth, ground; <u>masaro pi</u> , dust ('ground-sand').

masoyo	Greedy.
masok	Wild, savage: mari masok, wild animal; Tr. mōco.
'masumas ^u	Busy
ma:t	1. A garden. Po. mwat. 2. Sated; Tr. mōt; Ma. māt.
mata-i	Eye. Ul. meta-; Tr. masa-; OAustr. mata.
mata	1. Raw Done (of food cooking). Ul. maθ, Tr. mac, ripe; OAustr. masak. 2. Low tide. Ul. maθ; Tr. mat.
mataya	To fear, be afraid; Ul. metog; Tr. mōsok, affrighted; Po. mwacak; Ma. micak; OAustr. ma-takut. Reduplicated as matay ^u atay ^u , venerable, reverend, holy, dreadful, tremendous.
matama	Chief, first, leading. Ie matama ri mmayo, he is the best.. First, earlies. Ul. matamo.
matamat	Kind, variety. Pipie ri matamat ^a ri vapitek ⁱ , all sorts of things.
mata ri jawa-i	My lips ('face' of the mouth')
matemate	Wait a moment!
matipi	Fragment, broken piece, e.g. of glass.
matoga-i	Buttocks. S. also medouga-i acc. to H.
matoni	To hatch, of eggs, intr.
matawo	The open sea. Ul. moco; Tr. matae; Po. matau, Ma, meto; Kus. mvea, cf. Fiji matasawa.
mau	1. To yawn. Tr. mae 2. Beautiful, good. ?Ul. mōg; Tr. mau, ripe (to cut); Po. mau.
maur	War
maura	The eleventh month. Merir ma;ri; PT ma:r; Ul. māl, and perh. Tr. mweriker.
ma'wonei	To excel, be greater than, more than, exceed.
maxo S	A fish, Acanthurus olivaceus (H)
maxodo	Broken, of a limb.

meali		To look at, behold. Cf. maraŋi.
meanji		Sister (man speaking); brother (woman speaking); cousin of opposite sex. Ul. mwānān; Tr. monean (Eastern); Not Po.
meas	S	Touthis margaritifera (H)
meau	S	Rat trap (H)
meekekeko	T	A white sea bird with long wings (H)
medale		In medale ri matai, my clolash. T. ja:nbekeŋa ri mat (H)
me:dilau	S	Day after to-morrow (H)
mel	S	Preserved breadfruit. Ul. Tr. mar.
me'la:w ^o	S	Species of fish (H)
melema		Neckband. T. moyemay. Ul. marmar; Tr. mwaramwar; Po. mara.
mem		Large labrid (fish) up to six feet long (H)
mena		That near you: see also minna, and Gramma. p. 16. Ul. mola; Tr. ena.
menoya:n		Gluttony. Tr. nimbrā, glutton.
meni-je		To think, remember; r dup. menimeni, thinder, ponder, consider. Po. mani, know. Menifagoe, to think pitifully about, to pity; pity (noun).
meraun	S	Species of parrot fish. Tr. marau. (H)
mere		This (pronoun); Ul. melel, this, elai, that.
'(m)meri		To laugh. Ul. memmal; Tr. eminimen, laigh silently.
me:ri		Clew-line on canoe (H). Tr. mwen, line from middle of boom for letting sail out.
meragiri		Color (n).
mesa'yappwiri		Mud.
meso		Sleeve of coat (meso ri awa:r); shin (meso ri kubwei); lower arm (meso ri poi). Tr. mas, syc; mesoi, part, tip, blade, etc.
mesi	S	Woven girdle for women (H)
'mesiyo	M	A bird species; Tr. mecikou, an unidentified bird.
met		Ripe enough to eat, applied to some fruits; see mata, l.

<u>meta</u>		What? why? Commonly with the ligative, <u>meta me</u> . Grammar p. 44. Ul. <u>meθa</u> ; Tr. <u>met(a)</u> ; Po. <u>ta</u> ; Kus. <u>mea</u> ; FM. Polynesian, <u>mea</u> = thing.
<u>metaya^{so}</u>		To hit the mar, as with a gun, aim straight, be reliable.
<u>metaica</u>	T	A small red fish, S. <u>metasa</u> . (H)
<u>metaki</u>		Sick, ill. Prob. OAustr. <u>sakit</u> .
<u>metäl</u>		Body hair of human beings, as against <u>urei</u> of animals. Tr. <u>met</u> , a single hair, thread. Ul. <u>äl</u> only.
<u>meta ri wa</u>		Raised end pieces of a canoe, lit. eye of canoe. Ul. <u>metal wa</u> , Tr. <u>söpun wa</u> .
<u>metau</u>	ST	A reef - so recorded by H. but generally "open sea" See <u>matawo</u> .
<u>me'telewen</u>	S	Oblique supports joining outrigger floats to canoe. (H). Tr. <u>mesenifon</u> , <u>meserou</u> .
<u>me^{war}</u>	T	A kind of fence erected to help a child to learn to walk (H)
<u>minna</u>		A form of <u>mena</u> , <u>menna</u> , q.v.
<u>minjur</u>	P	Spear shaft (H)
<u>miro</u>		To dwell, live, be in a place. Ul. <u>mel</u> , live; Tr. <u>moi</u> , be; Kus. <u>mutu</u> .
<u>miriero</u>		Old.
<u>mnasa</u>		Angboil. Tr. <u>mac</u> .
<u>mo</u>		Also, with pronouns, e.g. <u>na:nth</u> <u>mo</u> , I also.
<u>moa</u>	T	A poisonous plant, <u>cerbera</u> , (H).
<u>modi</u>	S	To sneeze (H). Tr. <u>mwösi</u> .
<u>modo</u>	S	Species of fish of the perch variety (H)
<u>modamoda</u>		An adopted child: Tr. <u>öpn mame</u> . See next word.
<u>modutu</u>		To adopt a child. T. <u>mati</u> .
<u>moduraxo</u>		Different.
<u>moduwe</u>	SM	Ancient, of old; of. <u>musung</u> .
<u>mogomogo</u>		Arrowroot powdered for making pudding, general Micronesian term.
<u>'mogar</u>		In tatooing, two parallel lines joined by cross li-

<u>moyat</u> mir		nes (H) Died, passed away (of a person deceased).
<u>mojo</u>	T	A cat. S. uses English <u>pus</u> . (H)
<u>'monayo</u>		Finished.
<u>monae</u>		To eat; food; also <u>kanj</u> . <u>monae</u> rap, a feast. Ul. <u>monao</u> ; Tr. <u>mona</u> ; Po. <u>mōna</u> , Polowat <u>mono</u> ; Kus. <u>mono</u> ; Ma. <u>mano</u> . General Micronesian root.
<u>mori</u>		Sign of completed action. Grammar p. 21-2. Tr. <u>mōn</u> , ready, prepared.
<u>mora</u>	S	Taro, also <u>waliki</u> . H. Tr. <u>muna</u> , a "not very good kind, giant dry-land taro, <u>Allocasia</u> ."
<u>mos</u>	T	Species of large red fish (H). Tr. <u>moc</u> , sp. surgeon fish.
<u>mo'terisi</u>		To cause to grow; to plant as in a garden.
<u>moamoa</u>		A custom, habit; see also <u>jaujauy</u> .
<u>moso</u>		Short. Ul. <u>mōcog</u> ; Po. <u>motmot</u>
<u>mo'sosol^u</u>		Soft; T. <u>msosoyu</u> . Ul. <u>micagcog</u> ; Ma. <u>mōcōcō</u> .
<u>motara</u>		To set free
<u>moududuwc</u> (rayo)		Near, close.
(m) <u>motāki</u>		To begin; also <u>xapuro'taker</u> . P rh. of. Kus. <u>mutamwauk</u> .
<u>mote-i</u>		Navel (motar). Also <u>buto-i</u> , the commoner root, but Ul. <u>mot-</u> , Ma. <u>mot-</u> .
<u>mōli</u> (ri wa)		End of canoe with outrigger to port when facing amid- ships. Opposite way is <u>tabo</u> . Ul. <u>mōl wa</u> .
<u>muik</u>		Illiberal, mean. E <u>mutaki ri mane</u> , desirous of hoarding money.
<u>mur</u>		Banana fibre used in loom
<u>muromur</u>		To make fire by rubbing. The upright stick is the <u>rae ri muromur</u> , child of rubbing, the horizontal stick is <u>din ni muromur</u> , the mother of rubbing.
<u>musuwc</u>		Long ago. See <u>moduwc</u> . Ul. <u>musuwc</u> ; Tr. <u>masuwc</u> .
(m) <u>mut</u>		To vomit. Tr. <u>mus</u> ; Po. <u>muruf</u> .
<u>mulim</u>		Later. Tr. <u>mwirin</u> .
<u>mwaspripi</u>		Cold, of the body.

Na		What (relative): i kara na i bwo fitoki, I know what I will do. Grammar. p. 45. Also a particle giving emphasis, "aforesaid": e da fidiwidi riwois ¹ fäivir na, "the aforesaid girl wore a grass skirt. See Gramma.
napact		Agod, (old: mape) 'e (n)apa, old man. Ul. mal lallap; Tr. nap, big; cinnap, old man. OAus. labas, big.
'nariki		To comfort, appease.
na'wori		No, by no means.
nax ^c		The seventh month. H. gives rex ^c . T. ra:g; Ul. la:g. An old Palau name for the month Glid or Melgit a nklo ¹ (lit. Spirit, or 'its name is bad'), is 'lak', perh. = Caroline Ia, applied to star Alpha Andromedae and Beta, Eta and Mu Pegasus.
ni(o)		Place, place for something: nie ri madil, sleeping place. niom, your place. etc. Ul. lalic-; Tr. moni;- Kus. an. See also renie-.
nifa-r		Its use, purpose. Me'ta ni'far? What for? Why? Nifa: ^{cl} , their use or purpose. Tr. fa- in faniten, purpose.
nifaud ^c	S	Digging stick (H)
nifiofie		To care for, take thought for.
niketaine-		To do something for (someone). Cf. xayataine-.
nim	S	Upright piece of wood supporting sail on mast of canoe (H)
nipata-r		Between. Ul. lipadal.
nivayaf ⁱ		Evening. Ul. lofhaf; Tr. nefäf; Satowal lofaf; not, however, Po. or Kus. OAustr. yabi.
niw ox		The island apart from the village section, the uncultivated and uninhabited section. Perh. Tr. w on , wild, untamed, w on u on , jungle.
nomu	P	Within, inside (H). Ul. ilal, Tr. nön; Po. löle, Ma. ilolan, OAustr. dalem.
not	T	A plant, Scaevola (H). Tr. nöt; Po. enat.
nugugu		To slander.
nukorapa ri bon		Midnight. Tr. nukonipwin; Po. ni lukapan pon; Kus. infulwin fon; Ma. lukon bon.

na		And, but, then, if: See Grammar, p. 43. Tr. <u>na</u> , Po. a, Kus. <u>a</u> , Ma. a.
nada		Breath. Tr. <u>nas</u> (anas).
na:n		I (pronoun), Ul., Tr. <u>do</u> ; Kus. na (but Po. and Ma., i).
nari		Suffix of the indirect transitive; Grammar p. 25. Ul. <u>nal</u> ; Tr. <u>neni</u> = give to; perhaps Ma. <u>nan</u> , for.
nara		Spirit, soul: possessive forms: nari, norum noni, nara(s)e, naramen; narami; nara ^l . See also <u>non</u> .
naranara		Chest, breast. Tr. <u>naun</u> .
nas ^a		Side, edge; Ul. <u>nis</u> , canoe platform opposite outrigger.
naunau		Species of bird (H)
net ^a		Swollen
ni		Tooth; S. ni rowugutei, canine teeth (T. ni neta ri buyotar); ni rie, back teeth; T. ni cei, eye tooth (all H); ni ri meik and ni ri paro, short cross lines in tattooing (H). Ul. and Mortlock <u>ni</u> ; Tr. <u>ni</u> ; Po. and Ma. <u>ni</u> ; OAustr. (n)ipen.
nji:tu		Cuttlefish, squid. H. gives for "sepia" T. xarexita ri nit. Ul. hit; Tr. nit. OAustr. <u>kuyita</u> , octopus.
nos	S	Glans penis, T. me 'gemek (H).
non		Spirit, soul, reflection; see nara. Tr. <u>non</u> ; Po. <u>nen</u> ; Kus. <u>nun</u> .
non ^a		1. Chew of betel and sugarcane. Tr. <u>nuna</u> . 2. The stick on which the thread is strung in loom weaving (H spells non). Tr. <u>nun</u> , 'long thin bar'.
nps ^a		Tired, weary; nps ^a ri, tired of... As n., weariness, suffering.
nunup ^a	T	A cricket.
nuru'pas ^a	S	Tail of bird (H). Tr. <u>urupou</u> .
nutaye		To grant, permit.

*Orais ⁱ	A	A fish, <i>Acanthurus tristegus</i> (H)
ocapi	T	Gragon Fly () ~ S. <u>vosap</u> . Tr. <u>ðcäp</u> .
o:s		A reef. Ul. <u>jðc</u> ; Tr. <u>ðc</u> .
oul		Full; also (d)ek. Tr. <u>ur</u> ; Ma. <u>bol</u> . Looks like OAustr. <u>pañuh</u> .
outon		1. A species of tuber. 2. Invisible contents of box: me'ta me e outon ni bwalo 'r? what is in that box? Ul. <u>jedöl</u> .
<hr/>		
øru		To make a garden.
<hr/>		
Pa-		Preposition completing certain words, as <u>pañei</u> , with me; e <u>riñir</u> ^o 'añei, near me; Ul. <u>do</u> .
paibu		Bamboo; Ul. <u>bwðbwao</u> .
pabwi		Pork, pig; also peig. Ul. and Yap, OAustr. <u>babi</u> , probably through Indonesian contacts. Eng. <u>pik</u> is used at Tr. and Po., Kus. and Ma.
padageñan	T	<i>Tridacna</i> (H). S. <u>fadu</u> .
pado	S	Flooring board (H). S. <u>pap</u> more commonly, q.v.
pa'dodo	MP	A game, see H. p. 373.
payau		To understand, know how to do.
pa:yi	T	Hurt, injured.
payo		A shark; Ul. <u>paho</u> ; Tr. <u>pòkò</u> , <u>päcau</u> ; Po. <u>poko</u> , Ma. <u>bøgo</u> ; OAustr. <u>bayeva</u> .
'pajenei	M	Species of bird (H)
pak ^j e		Travelling bag; probably Spanish <u>paquete</u> .
pa:l		Look out! (interjection).
pal		Thunder; e da pñi pal, it thundered. Ul. <u>par</u> ; Tr. <u>pac</u>
palada	SM	To blow, of wind: e palada jñi; T. <u>payada</u> .
palai	S	Species of yam (H)

pau ^{li} ri wa		High ends of canoe. Tr. pauyi.
pau-ra		The hand of a person, pectoral fin of a fish, wing of a bird. Pei, paum, paura, etc. Paara piripiri, a cross (but <u>krus</u> is also used). Ul., Tr. do; Po. pa- kus. pau-; Ma. be-.
pa;x	S	1. Excrement; 2. To defecate; T. p ^j ax. Ul. p ^j ax, Satowal ba; Tr. pe; Po. p ^j ok ^j ok; Ma. bicik; in Melanesian, New Britain pekpek; Fij. veka.
pei		1. Cemetery, of. riwe ri mad ^o ; Ul. <u>pei</u> , Tr. <u>pe</u> , to die; <u>peias</u> , <u>graveyard</u> 2. My hand; see pau-ra.
peipei	MP	A circular game for children (H)
peipei-raxo		To take away, subtract; pei taraxo, to throw away; pei'tatiwo, to drop, let fall. Tr. <u>p^oatano</u> , from <u>p^oati</u> , throw away.
pejon	ST	Coconut husk; also p ^o al.
polar	M	Beans cooked (H)
pe ^{li} -r	S	Nose of canoe (H)
pe:n		Paint (English)
pe:pa		Paper (English)
perik		Crushed wa:n nut (H).
pe'rotox	M	A hole (H. sic; S. is fao).
pes	T	Placenta, afterbirth. (H). Tr. <u>pei</u> .
'pesemal	S	A black fish, Acanthurus var., lives on coral
pete		Shallow
pi		1. Sand. Ul, Tr. do; Satowal bil Po. <u>pik</u> , Kus. <u>puku</u> , Ma. <u>bok</u> . 2. To out, of knife, intr.). Cf. do'pi, out (trans).
pigipigi		A ball. MP. pigipigi waor, "ball on top", a children's game H. p. 373. Ul. <u>pig</u> .
pilaf	s S	To steal. T. piyaf. Ici pilaf, a thief. Ul. <u>paraf</u> , Po. <u>pirap</u> .
pilieladi		Always, everyday; also buvuyexadi. See pipie-.

'piligi		To slap, beat
pilø		A bundle, as pilø ri fäivije, a bundle of firewood.
pinas		A boat (English "pinnace", used also in Ulithi and Yap).
pipi-		All: pipias, all of us; pipiäl, all of them. Pipie-ladi, every day.
pire	S	Shellfish, mussel. T. sa:k (H)
piripirin		Hell of foot: piripirin ni kubwei. T. yapiripirin (H) Tr. <u>epinipin pece</u> .
piripiri	MP	A skipping game (H. p. 372)
piteki		Tool, implement: piteki ri fiteki, a work tool. Ul. <u>pitegel</u> ; Tr. <u>pisekin</u> .
podø		Body; podø ri wa; hull of ship.
pona-		Heart as seat of feeling, in e mmayo 'ponom, kind-hearted.
pora		Dirty (e ppora); Ul. <u>bwol</u> .
potau	S	A cylindrical type of basket. (H). Tr. <u>pwotou</u> .
-pøl		Numeral coefficient for counting scales of fish.
pølinge		Hat (pølingci, my hat)
pølou		Coral slab; Ul. pørou; Tr. pøru.
pøñ ⁱ		Fall, drop (intr.); pøñitiwo, fall down; o da pøñ ⁱ pa:l, it thundered. Tr. <u>pwøñ</u> , fall with noise; Pulowat, Satowal, <u>bunu-</u> ; Po. <u>lapun</u> ; Ma. <u>bun</u> .
pøru:n		Seashell
pøruna		Joint, node (of bamboo)
pøa		Authority, power.
pøal		Coconut husk, of. pejøn. Ul. <u>peal</u> ; Tr. <u>pøn</u> , husk, shell; Ma. <u>bweo</u> .
pøara		Empty, also (d)øg. Ul. pøl; Tr. pø, ? Kus. pufe.
puari	S	Variety of mussel (H)
pula		Giant swamp taro, Syrtosperma Chamissonis; Ul. <u>bwolag</u> , Tr. <u>puna</u> .

pununau	T	A breaker, a wave; also rao (H).
puo:daf	S	Fish species (H)
pu'par ⁱ	S	Fish species (H)
pus		A cat (English). H. has T. <u>mojo</u> .
pusaro	S	Variety of caranx fish.
palu-je		To accompany. Tr. <u>pinò</u> , associate, mate. Po. <u>pil</u> .
Ra		1. A ain. I <u>bwe ra fitekⁱ</u> , I'll do it again. 2. That (used as enclitic; Grammar p. 16). Ul. <u>la</u> , Tr. <u>-na</u> ; Po. <u>-la</u> (adverbial); Ma. <u>-ne</u> .
ra-i		Child, my child: see also <u>ra-i-ra</u> . Ul. <u>la-</u> as poss. root; Tr. <u>ne-i</u> ; Kus. <u>natu-k</u> ; OAustr. <u>natu</u> , child.
rabut ^o	S	Sea-snake. Ul. <u>lobwot</u> , eel; Tr. <u>nopwut</u> , eel; Po. <u>lupu</u> sea-snake; Ma. <u>reb</u> , eel species.
ragje		Breacelet, ring. Ul. <u>laglag</u> ; Tr. <u>nänä</u> , poss. root. Rage ri kubwei, my leglet.
rago		Come out, happen, eventuate. A form of <u>raxo</u> , come out out. Rago ri jaro, afternoon.
zakaraka		Good, of conduct.
ra:l		Sea-urchin (H). Tr. <u>rar</u> , Po. <u>rar</u> .
ramalow ^a		Green lizard. Po. <u>la:mua:r</u> , gecko.
rama		Talk, language (as verb or noun). Tr. <u>namanam</u> , cha- racter; Po. <u>lamalam</u> , language.
ramarama ri pòlou		A cave.
ram ^u	ST	Mosquito. Ul. <u>Satowal</u> , <u>lam</u> ; Po. <u>nam</u> ; Ma. <u>nam</u> ; OAustr. <u>namuk</u> .
rani		On: E mire rani wa, he is on the boat.
ranit	T	Madrepore (H); a perforate coral of any sort.
ranjo		As <u>ranjo ri fòl</u> , fog over bush (H, <u>sic.</u>).

		<u>raŋo ri paɔo</u> , cross beams under floor of house.
rao		A wave (H, for S.; T. dau). Cf. punuŋau, T. Ul. <u>lao</u> ; Tr., Ma., <u>nò</u> . Rao raparap, tidal wave, big wave.
-rap		Suffix, big, large, important. Ul. <u>lap</u> ; See napa.
ra'padati 'rimod	M	A children's game; H. p. 372.
rariad ^e		Board projecting above gunwale of canoe in middle (H)
rarit	S	Tatooing instrument (H)
raroit		Anger; also dana.
ra'rourou	S	Semen (H) T., wet, which is also Truk.
rato		Four forked posts connecting canoe float to <u>kiau</u> . Ul. <u>laŋ</u> .
rau	S	Riddle, puzzle (H). Tr. <u>rau</u> , plan, strategy.
rau-		Child; rai, raem, raura, etc. Raura mara, boy; raura faivir, girl child. Also bow and stern ends of canoe, occ. to H. Ul. <u>la-</u> , Tr. <u>rau-</u> ; see ra-i.
rauri,		To buy.
ra'wiri	MP	A game in which one man holds another by the foot and swings him round (H)
-raxo		Go along, e.g. e fatare raxo, he walks along. Ul. <u>lòy</u> , Tr. <u>nò</u> as in <u>feinò</u> , showing movement away from the speaker; Po. <u>-la</u> , cf. Gilbertese <u>nako</u> , go; OAustr. <u>lakaw</u> , walk.
redie-		Womb; cf. <u>dia-r</u> .
renie-		Place; see also <u>nie-</u> ; renias, our place; renier, his seat. Ul. <u>lali</u> ; Tr. <u>nénie-</u> .
retipe-		Internal organs; cf. <u>tipe-</u> Used as <u>retipei</u> , I think, like Palau <u>renuk</u> . Tr. <u>netip</u> , same as <u>tip</u> .
ri		To hit, strike, kill; trans. <u>ri-je</u> . Cf. <u>faini</u> . Ul. <u>li</u> ; Tr. <u>ni</u> ; Palowat and Satowal, <u>li</u> ; Yap <u>li</u> ; Perh. Ma. <u>lilj</u> ; Ul. <u>lòr</u> , Tr. <u>nar</u> .
'rianeg	M	Species of bird (H)
riba		To bury; also <u>bweaki</u> .
rib ^u		A hole in the ground, a grave. Ul. <u>libw</u> ; Tr. <u>nipw</u> hole in reef.

rifatör	SMT	A crab, called in Palau 'aman.
ri:be	T	Twins. Tr. <u>nippwe</u> ; Ma. <u>bo</u> .
'rifolox	M	A bird species, fruit dove. (H)
ri'ga:r peripe:r	M	Flying fox.
ri'gedailou	M	A "snake" game with creeping through ranks of children (H).
rigou	P	A jacket, coat (H).
ri'kiriki		To leave over, keep back, save.
rikite		To throw away = rimikite, q.v.; to leave alone. Tr. <u>nikiti</u> , leave; Ma. <u>likit</u> .
rimetaki		To anchor.
rimifaiki		An offering.
rimikite		To throw away: see <u>rikite</u> .
'rimoton		A jelly-fish; also <u>tait</u> (H). Tr. <u>nimöton</u> .
riñe_to'ya	T	Now moon.
ripao	S	Fish resembling pristipoma, perch (H).
risu		Coconut oil.
ritoto'wot	M	Bird species (H)
riweis	ST	A child; Riweis ⁱ maru, male child; riweis ⁱ fävir, a female child. West Tr. <u>nois</u> , <u>noun</u> .
riwe ri mad ^o		A cemetery; cf. <u>pei</u> and <u>renie ri mad^o</u> ,
rigir		Near, by; <u>rigir pa-</u> , close to.
ro:d		A boil (sore). Ul. <u>los</u> ; Tr. <u>nöt</u> , pus; Polynesian.
ro:n		In ro:n ni bauti, nostril; ro:n ni tarini, ear-passage. Tr. <u>nön</u> , Austr. <u>dalem</u> , inside.
'ronoto	MP	A skipping game (H)
rotöjet		Noon; lunch-time; lunch.
rotou		West. Rotawavein, north-west; rotawa ^l , south-west. Ul. <u>mel-öou</u> ; Tr. <u>notou</u> ; not Po. or Ma.
rotu	S	Pigsty. (H). Commonly <u>imwe ri peig</u> .

rou	S	Species of fish, Pseudocarpus (H). ?Tr. <u>nəa</u> anchovy.
ro:xo		Coconut frond; of. pare:a.
røi		Coconut oil; also risu. Ul. <u>løi</u> ; Tr. <u>nø</u> ; Po. <u>le</u> ; OAustr. <u>lana</u> .
røa		A valley
ru		To save, be saved; of. tarati.
ruku		Stomach, centre. T. ruku ri paribon, midnight. Tr. <u>nuk(ei)</u> ; <u>nukenipwin</u> , midnight.
rukutoluk		Behind; of. Tr. <u>nukan soker</u> .
rum		Moss, seaweed; Ul. <u>lum</u> ; Tr. <u>num</u> ; OAustr. <u>lumut</u> , moss.
rummut		To jump about, leap; of. rut.
rūmu		Room (Eng.; Tr. uses <u>num</u>).
rusøasøa		Centre of island (<u>rusøasøu ri farejo</u>). Ul. <u>læcøøøl</u> .
rut ^u		To jump; Ul. <u>lut</u> ; Tr. <u>mwøt</u> .
rag-		Skin: ragi, ragu-m, rager. Tr. <u>nuk(i)</u> , exterior; Po. <u>liki</u> ; Kus. <u>likin</u> ; Ma. <u>elikin</u> .
ra:ja		Calm, of water ?Tr. <u>nəa</u> , Kus. <u>lu</u> .
rum ^o		A bailer: rame ri wa, canoe-bailer. Ul. <u>lim</u> , <u>limä</u> ; Tr. <u>nume</u> .
runødi		To chew, masticate.
rat		Soft wood that ignites easily: Ul. <u>lat</u> .
retinəri		Give way (in ships, move towards wind)
ratøi	M	Green drinking coconut.

sa-		Blood (<u>sa-i</u> , etc.) Ul. <u>ca-</u> ; Tr. <u>coa-</u> . Po. <u>nta-</u> ; Kus. <u>sa-</u> . OUstr. <u>dayah</u> .
sa'fan	S	A tree, Calophyllum Inophyllum (H). <u>lingelap</u> , <u>sepan</u> .
'safat		Pure, clean; of. fakea. Tr. <u>fat</u> , clear.
sayai	S	Egg. T. <u>cayai</u> .
sak		Always
sa:k	T	Mussel (H). S. <u>pire</u> . Variety not identified.
saka		Just, only, alone; na:n ^u saka, I myself, I only; faula saka, just make. Ul. <u>cok</u> , only; Tr. <u>cok</u> .
sao	M	Commoner. S. uses jalinat as Ul. <u>iarmat</u> and Tr. <u>aramaf</u> .
sa:n		The sap of the <u>wa:n</u> plant, a drink (H).
sa)pi	S	Beginning, foundation, origin, T. ca'pi. Sapi ri pei, my upper arm (T. capi ri pei); sapi ri kubwei, thigh (T here picei). As adj., wise, expert in (exactly like Fijian use of vu ni...). Ul. <u>capil pai</u> , my upper arm; Satawal kapili pei; Po. tapi, beginning, Ul. cap, begin. Sonsorol sapiri:je, to begin; sapitaker, of old, in the beginning.
sara		1. Fresh water; T. cara. Saragilid, river; sara ni mata, tears (also senitener); sara mayaro, precipice, waterfall. 2. To mix a solid with a liquid. Ul. cal, water; Tr. can, liquid; Mortlock <u>cön</u> ; Satawal dja:l; OAus. danum, lake.
sasa-ri-bon	T	Scorpion (H)
sau		Heavy; sausau, developed (of eggs). Ul. cou; Tr. cou, Po. toutou.
saurapa	S	Many, much. Root sau + rap(a), great, also nap(a). T. caurop; Ul. cölap; Tr. cö-c, co-mmon, etc. Po, me-toto.
sa:u		A piece, a part. H. gives S. sata ri paner, thick, filled-in parts of tatooing.
sau-ri-gisei	S	Kite of leaves used in catching flying fish (H)
sauruwa-		My friend; sauriwai also "with me". Ul. sawei in a special used (See Iessa, <u>American Anthropologist</u> , Vol. 52. No.1, Ulithi and the Outside World.)
sauwa'yuduf	S	Spittle. T. gutuf (H). See jau.

sa:wor	M	A leaf salad, Palau <u>toro'</u> . H. p. 387.
seyanjir	T	Knuckle (H)
seja		Chair, seat
senesen		Tatooing on women.
seniteni-r		(his) Tears. Also sara ni mata, "eye water" or de ni mat. Po. <u>senisen</u> .
si-		Bone (sii, sim, sir ^a). T. ci-i. Ul. <u>cii</u> ; Tr. <u>sii</u> ; OAustr. <u>duvi</u> , thorn.
sie		Ornament worn in lobe of ear (siei) (H)
siep	T	Soothsaying (H). Tr. <u>cip</u> , kind of divination.
sifaraje		To nail; a nail. Ul. <u>cifol</u> ; Tr. <u>curon</u> , compounded with <u>ca</u> , bone.
siyeri		Still, yet; <u>sieri</u> is also used.
siitop		A needle of hibiscus used in weaving; see also so:bw. Sii = bone. Ul. <u>ci</u> , tatooing hammer; Tr. <u>ca</u> , mebroider with needle. Top = Ul. <u>cop</u> , pandanus mat.
sikip	T.	A bird of prey, unidentified (H)
silivo		A tree, Thespesia; also <u>kirifoi</u> (H).
sima-		Head (sima-i). T. <u>cima-i</u> . Simari bu'kujei, knee; simataiki, get up from sleep. Ul. <u>com-</u> ; Tr. archaic <u>cim</u> ; Satawal <u>djim</u> .
sine ri debayaya	T	Spider's web. (H" See S. <u>dibuyaya</u>).
'sineni		To sing, a song. H. has S. xamerasi. Natives insisted the word was local, but it is apparently Eng. "singing".
'sinesin	S	Carved design tatooed on women's shoulders.
si'pesip ^e		To pray; a pray.
sire-	T	Mother. S. <u>neira-</u> , di-. Ul. <u>sil-</u> , <u>sol-</u> ; OAustr. <u>tina</u> ; the simpler OAustr. root gives Tr, <u>jiin-</u> , Po. <u>ina</u> , Kus. <u>nina</u> , OAustr. <u>ina</u> .
sirie-	S	A rib. P. <u>darie-i</u> . Cf. Tr. <u>ca rara</u> , and S. <u>si-</u> , bone.
sisi		To wash clothes.
soa:las		Lazy, laziness.

so:bw	M	Pandanus mat for sleeping. Ul. <u>cop</u> ; Yap. <u>cov</u> .
soyo		A woven basket for temporary use. See suig. Ul. <u>cug</u> ; Tr. <u>oak</u> .
solon	S	To make a noise; T. <u>colon</u> . Ul. <u>cōron</u> . Tr. <u>coron</u> , bothered by noise, compounded of <u>co</u> and <u>ron</u> , hear.
so:per	S	Single-weave mats (H)
sori'mei		A net bag (H). = <u>soyo</u> ri māi, breadfruit basket.
soa		Varicities of net built on a framed mouth, sizes from large downwards: <u>soa</u> ri mānā; <u>soa</u> yolum; <u>soa</u> sio-wuk. Tr. <u>oaa</u> , perhaps connected with Ma. tai/nam, Samoan tai/namu, mosquito net.
sow		Copra. Ul. <u>co</u> ; Tr. <u>co</u> .
sewatok		Late.
sø:k	T.	A bird, the phaeton.
sparaxo		To flower, come into bloom. Perhaps Tr. <u>sonenp</u> .
Spānis		Spain, spanish.
spe:r		To spell (English).
sufanani		Together, composed of: Jālimat o sufanani podur ma tipar, man is composed of body and soul. See fanani. Tr. <u>cufōnen</u> , meet or join together.
sus		Boot, shoe (English; so also Ul. <u>cus</u> , Tr. <u>sus</u>).
saig	S	Large coconut leaf basket. Tr. <u>cux</u> , <u>cuy</u> . Ul. <u>cug</u> ; See also <u>soyo</u> .
sajei		1. Harrings. T. <u>cigerag</u> . Ul. <u>caca</u> . Tr. <u>ca</u> , comb. (<u>saje-i</u>). 2. To be able; <u>sajenari</u> , to be able for, i.e. be able to do: <u>me'ta me</u> is <u>sajenari</u> , what can he do? Of what is he capable.
sakarakein	S	Sugarcane (English).

Tabaniran _{or} in _{or}		A crowd, a multitude. Dios e faul ^e ma weirein, God made the hosts above (Catechism Question 39).
tabo		The top of anything: N.B. tabo rijaro, "top of the sun" - afternoon; tabo ri wa, the end of the canoe with outrigger to right when facing middle (ul. mōl wa).
ta'bow ^o		To announce: tavo:nari, announce to someone.
tab ^u mata(ar)		Blind, of persons.
ta'bwe(je)		Love; to love. Ul. <u>əpili</u> ; Tr. <u>tipene</u> , of. <u>tipe-i</u> .
tafam _{nay} o		To grow careless; be distracted, inattentive.
ta'fad		Again, afresh; fada ta'fad, to rise again (from the dead). Tr. <u>sefän</u> ; Kus. <u>safwil</u> .
'tafei		Medicine. I bwe tafei palaul jälimat, I shall give some people medicine. Ul. do. Tr. <u>safei</u> .
taga _{uik}	T	A kingfisher; Palau <u>tanadik</u> .
tayay ^a		Half coconut used as a cup. Perh. Ul. <u>tohōx</u> ; Tr. <u>sōk</u> .
tayasi		To rise, of the sun: e tayasi jaro. Tayasi ri ja:ro, The sunrise. Ma. <u>tak in al</u> .
'tayata		Doctor (English; Ul. uses <u>tioxta</u> .
tayaw		A group of islands, archipelago, e.g. Tavau ni Pannōa, The Palau Group. Po. <u>teka</u> , island.
taye		To borrow.
tayi:et		High, lofty, proud. Ul. <u>taxiat</u> ; Tr. <u>tekia</u> .
tagilal	S	Swordfish (H). Also <u>maik</u> . Tr. <u>tōkanor</u> .
tagani		Round, about: e jări tagani, to fly around. Tr. <u>tōan</u> , to revolve.
täibas		Canoe platform on side opposite outrigger.
tain	S	A death song (H)
taitai	M	A men's game. H. p. 372.
taitei		1. To excel, precede: e taitai dewwa ra e ya towa'di ti-pom, the offence towards you is very great, above all. Ul. <u>əbēfi</u> , to climb up; Tr. <u>tōtä</u> , Po. <u>tau</u> . 2. To shave.
taiv _{pa}		New, fresh. See also meri-. Ul. <u>tefi</u> . Second part

		links with OAust. <u>bah-yu</u> , <u>ba:yu</u> , new.
<u>taiwel</u>	MP	A game; H. p. 372.
<u>ta:jo</u>	S	Tattooing hammer (H). Ul. <u>ci</u> .
<u>ta:k</u>	S	A fish, Hemirampus sp. (H). Tr. <u>tak</u> , needle fish; Po. <u>tak</u> .
<u>taku</u>		The tuna fish. Palau <u>tu'gu</u> ; Tr. <u>toku</u> .
<u>tal</u>		1. To run. Ul. <u>ter</u> ; Ma. <u>tör</u> . 2. A loom (H for S only). T. <u>mäsi</u> . Ul. <u>ter</u> . 3. In tal mare, young man; tal fäivir, young girl. Ul. <u>tar mal</u> , but no feminine given.
<u>talaⁱki</u>		To sail (intr.). Ul. <u>terax</u> . Ma. <u>djerak</u> .
<u>talama</u>		Clear (adj. and vb. intr.). <u>talamatipe-i</u> , (my) wisdom, understanding. Cf. Fijian <u>rarama</u> and cognates.
<u>ta'laripwe</u>		A belt
<u>talau</u>	S	A fish, the barracuda; also sp. of lagoon shark (acc. to H, but apparently wrongly). Tr. <u>sarau</u> , barracuda.
<u>tale-i</u>		Possive root for belts, etc. Ul. <u>tal</u> , rope; Tr. <u>sel</u> ; OAustr. <u>tali</u> , rope. See <u>tari</u> .
<u>talebwör^u</u>	S	The first month of the year. M. <u>tailiwo</u> ; P. <u>tala-wor</u> . Ul. <u>sarbwol</u> , tenth month; Tr. <u>serepwon</u> , Sat. <u>selewol</u> .
<u>taliar^e</u>		Outermost crosspiece on outrigger (H)
<u>talor^a</u>		Color. Ul. <u>elal</u> .
<u>ta:m</u>		Outrigger float. Ul. <u>am</u> ; Tr. Po. <u>tam</u> ; OAustr. <u>saman</u>
<u>tama-i</u>	S	Father; also <u>papa-i</u> . T. <u>temei</u> (H) <u>tema temei</u> , father's father; <u>tema irei</u> , mother's father. Ul. <u>toms-</u> ; Tr. <u>sa:m</u> ; Sat. <u>seme-</u> , Polowat, <u>heme-</u> . OAustr. <u>(t)ama</u> .
<u>ta'ma:u</u>		Bad, evil. Ul. <u>tamol</u> , sick; Sat. <u>somä</u> , bad; Tr. <u>semwan</u> , sick; Po. <u>fomau</u> , sick (This is Sans. <u>metaki</u>)
<u>ta'mo:r</u>		A chief. <u>Tanita'mo:r</u> , chieftainship, rule. <u>Ta'mo:r ri wa</u> , captain of ship. Ul. <u>tamol</u> ; Tr. <u>samon</u> . <u>Ta'mo:rui</u> , to make one a chief.
<u>ta'mos</u>		Large firewood, as against <u>fävijs</u> , smaller wood.
<u>tani-</u>		Prefix referring to time or condition: <u>taniriweis</u> , shildhood; <u>tanita'mo:r</u> , chieftainship.

tanave		To buy; acc. to H., T, ta'nakir, a fine.
tani	M	To cry; ST more usually toni. Ul. <u>tān</u> ; Polowat <u>hān</u> ; Sat. <u>sān</u> ; Po. <u>fan</u> , Ma. <u>djan</u> . OAustr. <u>tanis</u> . (Not Tr.)
taora-ra		A flow: taora ri sirigit, flower of a plant.
ta:pa-		1. The cheek (tapei, my cheek); Ul <u>tapa-</u> ; Tr. <u>sap</u> ; Po. <u>fopa</u> ; Ma. <u>djob</u> . 2. To say, to speak. Ul. <u>əpa</u> .
tapayau		Coconut leaf mat. Ul. <u>topexdu</u> .
tapal	S	A fish, golden mackerel, <i>Coryphaea</i> sp. (H)
tapane	S	Crossbar of loom (H). ? Tr. <u>tip</u> . outer crossbeam.
tapatapa		To help; trans. tapatap ^{je-i} . Tapatapafa'qani, mutual assistance. Ul. <u>topp-qi</u> .
ta'peix		To lean over. Not Ul. (pel x); Tr. <u>pāc</u> answers to to the second half, suggesting that the first is the OAustr. prefix <u>ta-</u> indicating condition.
tapc(-ra)		Gills (of fish).
tapi	S	An oval wooden dish (H). Tr. <u>scpi</u> .
tapiajas ^o	S	Wooden spoon (H)
tapitefi	S	A covered box of special shape, to hold turmeric powder (H)
taputpa	S	House of the dead ('Todenhaus', H).
ta:r	T	A dream (H). Tr. <u>tan</u> .
ta:r ⁱ	MS	Species of yam (H)
tara		To look; taratiwo, to look down.
tarajina'rowa		Once upon a time; of old. Cf. <u>masuwe</u> , <u>moduwe</u> , Cf. also <u>rarowa</u> , yesterday.
'tarappa		Big, large. See <u>-nap^a</u> and comparatives there.
tarati		To save, rescue (Catechism, question 87).
ta:ri		Rope. See comparatives sv. <u>tal-</u>
tari-ci		Food eaten as a relish with vegetable, e.g. meat or fish additional to vegetable foods. Tr. <u>seni</u> .
tarieri	S	Species of small red fish, <i>Holocentrum</i> (H)

tarigi		The hip. Also <u>xoxati</u> .
'tariŋa		The ear. 'tariŋa pōŋ, deaf. Ul. <u>talina</u> ; Tr. <u>senina</u> , OAustr. <u>talina</u> .
taron		Deep.
ta:t	T	Jelly-fish; also rimoton (H)
tatabox		To serve; service.
ta:tay	T	A belt, girdle. S. talo-i, kurias. (H)
'tatara		Pardon, forgive
ta:ti		The sea. Ul. <u>tā:θ</u> ; Tr. <u>sā:t</u> ; Po. <u>ŋet</u> ; Ma. <u>lo-djet</u> . OAustr. <u>tasik</u> .
'tattaru		Low. Ul. <u>tōtōl</u> .
tau		1. Thwarts in canoe used as seats. Ul <u>tō</u> ; Tr. <u>sō</u> . 2. Passage in reef. Ul. <u>θau</u> ; Tr. <u>tae</u> , Palau <u>tao'</u> , of. <u>tavae</u> . 3. The belt of a loom (H) 4. Far, distant, afar. Ul <u>θau</u> ; Tr. <u>toae</u> ; OAustr. <u>djauh</u> .
taularaxo		To disappear. Cp'd. with tau 4, and raxo.
ta:uŋ		Bald, hairless. Ul. <u>tao:n</u> .
tauwi		Conch shell. U. <u>taui</u> , Tr. <u>sewi</u> . OAustr. <u>tabudi</u> .
taed		The puffer fish.
taamil	S	The forestay of a mast (H). <u>-mil</u> = behind.
taamo	S	The rear-stay of a mast (H). <u>mua</u> = front.
tauta		The sixth month of the Sonzorol year.
tautaye		To climb up; to disembark. U. <u>θōθi</u> . T. <u>tōtā</u>
tautiwo		To climb down; to embark. U. <u>θeθi</u> ; Tr. <u>tōtiu</u> .
tava		To cut, slice (as paper, etc.); also to write. Red. tavatava. U. <u>taftaf</u> ; Tr. <u>tip</u> .
'tavas	M	Sp. small fruit (H)
tavei		Part of a house, a long roof beam on the side. U. <u>θafei</u> .

tawaititi		To keep quiet, be silent.
tawatāni		To quit, leave: ifi ŋa e da mad jālimat, ŋa ŋon e da tawatāni podur, when a person dies, his soul quits the body.
tawea		With; as vb. tawaanari, to be with, accompany.
tawel		To make a mistake.
'tawis sirines	S	A trap, snare. Tawis ⁱ melaraa, a variety used on Pur; also tedizir ⁱ vatovei, a Tobi variety (all H)
taxarø'vørise		To be worried.
teyea		To peck, as birds.
teidi	S	To sew. T. tiet. Tr. te:i, te:te. Po. teik; Kus. taoun.
teif	S	Ward-arm of a mst. (H)
teitei		Rich.
te'rappari		Adult, grown large. Tr. cinnap; U. tallap.
ti		To shut, close (v. trans.), participle tiex, closed)
tie	T	To sew. See S. teidi.
tiŋalo		To beg, beseech; redup. titiŋalo. Tr. tinor, ask,
tiŋaraxo		To put away.
tiŋije		To press down; trans. of titi, q.v.
tipanaki		Brave, good, well-behaved, used like Palau gedun.
tipe-i		The heart, seat of emotions. Tr. tip.
tiranaki		To break, as glass or a cup that shatters.
tire'wae		To shine
tirija:wa		▲ lip: tirija:wa ri far, lower lip; tirija:wa ri waor, upper lip. U. 9/ligau; Tr. tannāu; Po. kili-nawa, skin of mouth (O Austr. kulit, skin + baba, opening.
tiriano		To enter. Pato i tiriano, come in!. Tr. tinimon.
'tirimo		Sp. sardine (H)
tirimatam		A door; of. xatam, doorway.
tiro		In tiro-tama:u, evildoing. See titiro.

tirouba		The distance from the longer tip of the outstretched arm to the centre of the chest. Tr. <u>tinoup</u> .
ti:t		A beam that divides the floor of the house into sections. Tr. <u>tit</u> , wall fence & <u>ti</u> , fence off. Poss. form seen in <u>titi</u> & <u>im</u> , wall of house.
titi		To push; trans. <u>tinije</u> , q.v. Tr. <u>ti</u> , pushed.
titin ^a		Word. <u>Me'ta nifa ri bitin^a</u> , what is the meaning of ---?
titinap ^a		A story. Tr. <u>tuttunnap</u> ; Polowat, <u>titilap</u> , legend. Cf. <u>xatinap^a</u>
titiro		Speak; act; speech, action, conduct. Tiro-tama:u, evildoing; <u>titiro</u> 'mwayo, correct speech, good conduct. <u>Tiriotox</u> , to talk. Double use the same as in Palau <u>togoi</u> .
titisar		Glass.
tiu'xalis	M	A bird, the banded rail, <u>Rallus philippinensis</u> , Briss (H)
tiwaujau		A string of five fish.
ti:we	S	In weaving, small sticks for sample of pattern (H)
ti/we:re		To choose, select.
tiwoupg		To go out. ? Tr. <u>etieu</u> , go away.
to		Movement towards the subject: e <u>fatare to</u> , he walked up to (the person speaking). Palau <u>nmerrael el mei</u> . U. <u>oog</u> ; Tr., Pe. -to, Ma. -tok. ? OAustr. <u>taka</u> , remain, stay.
to'voi		To stir up a fire.
togonari		To enter upon; used as conj., until: e da ra <u>togonari</u> niata ri Komunion: until he receives Communion (catechism example)
't/kara		Ignorance; opd. noun from <u>tp</u> , not, and <u>kara</u> , know.
tolotaige	SM	A cough, to cough
'tomuto	T	A sweet potato (H).
to:r		Flying fish. See also <u>mayay</u> (H).
tore		To set of sun or moon. U <u>o/lal</u> (iäl)
toror	S	The masthead (H); Tr. <u>ton</u> , an extension of mast.
totole	S	To hunt as in <u>totole ri wor</u> , hunting for turtles (H)
towai		Negative dehortative; do not, don't! Towai para, no

tonwa		To reach to, stretch to. Me e bwe tonwa rani, as though it would reach the sky. Tr. -to, come to arrive; -tori, reach.
toutub ⁹		Spirit, god; same as <u>valid</u> , which is Palau loanword.
tcutou		A hole, as in the lobe of the ear.
towetaki		To raise. Towetaki e:ja, hoist sail.
tø		Negative particle in e.g. i tø kara, I don't know. By attraction for <u>ta</u> , <u>tai</u> , <u>tei</u> .
tø1		A loom. Tøtø1, to wave on a loom. U. <u>øøø</u> r. Tr. <u>tar</u> .
tøi'tarak ⁱ	S	A circular wooden pot for storing food. (H).
tøse		Not yet; e tøse bwito, has not come yet.. U tedø; Tr. <u>te</u> , not, don't.
tøt		Breast, nipple. U. <u>øøø</u> . Tr. <u>tøt</u> . Po. <u>titi</u> .
te t ^a		Some, a little; also fatot ^a ; te tasaka, just a little.
tø;tø		To bathe, wash oneself. U. <u>øuøu</u> ; Tr. <u>tøtø</u> ; Po., Ma. <u>tutu</u> ; Kus. <u>tete-kun</u> .
tuyutarei	T	Sorcerer (H)
'tumoso	M	Arrowroot.
tumul ⁱ		The third month of the Sonsorol year. T. tumuv. Palau <u>tumur</u> , first month of each of the two six month periods of the year. Caroline name generally for Antares.
tumur		To grow (intr.); also <u>doenu</u> , mo'terisi.
tunu-r		Bone (of fish)

U:g		A large fish net. Palau <u>Uged</u> ; U. <u>ugi</u> ; Tr., Po. <u>uki</u> ; Kus., Ma., <u>ok</u> ; OAustr. <u>pukat</u> .
'uges ⁱ		A large ant species. Tr. <u>ukeo</u> .
uyu	ST	To blow with the mouth; M. <u>ugu:gu</u> ; Tr. <u>wusi</u> ; Satowal <u>ugi</u> ; OAustr. <u>hembus</u> .
um		To bake; a native earth-Oven. U., Tr., Po, Ma. <u>um</u> ; Po-lowat <u>umu</u> . Common in Polynesian and Melanesian, but apparently not Austronesian.
u'män		Hermit crab; T. <u>umen</u> acc. to H. Tr. <u>umoum</u> , Po. <u>umpa</u> .
umu		A bunch; <u>umu ri fado</u> , a bunch of bananas. Tr. <u>um</u> .
uni		If; generally combined as <u>ba unior ba uni me</u> ; cf. <u>na, e we me</u> .
un	T	Sea shells in general (H)
unu		Bridgepole of house. U. Tr. <u>un</u> .
upep		et. Also <u>upogu</u> .
upogu		We. Also <u>upep</u> .
u:r		The ninth month of the Sonsorol year. Ul. <u>ul</u> , 6th month; Tr. <u>un</u> , 8th. month.
urefi		To pluck a bird's feathers ready for cooking. Tr. <u>ene-fi</u> , from <u>un</u> , a feather. See <u>ur</u> .
urutar		To collect; also <u>xasuwa</u> .
u'su:		To dislike; u'su: <u>adewwa</u> , to hate.
usage		Breadfruit preserve: Tr. <u>asok</u> , breadfruit preserve pounded with coconut shell and mixed with coconut milk.
u'wa		Flower, fruit. U. Tr. <u>uwa</u> ; Po. <u>uwa</u> ; OAustr. <u>buah</u> .
uwarigeri		Cooked breadfruit.
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U:d		A louse. U. <u>hus</u> ; Tr. <u>ka:</u> ; Ma. <u>kid</u> ; OAustr. <u>kutu</u> .
ada		Aerial root of pandanus; <u>ada ri fas</u> : U. <u>isa ri fao</u> .
age	T	To wash the face. See <u>al^e</u> .
aje		To speak.

u ^j -ei	The neck. U. <u>u^e-i</u> ; Tr. <u>u-we-i</u> .
u ^l ^a	To pull, drag, e <u>ulul</u> ; <u>ulawoy</u> , to drag out. Tr. <u>urⁱ</u> ; Po. u'ra; OAustr. <u>ulut</u> , stretch, pull out.
ul	Lebster. U. <u>ur</u> ; Tr. <u>ur</u> ; Po. <u>ur</u> , <u>urana</u> ; Ma. <u>wir</u> ; OAustr. <u>udan</u> , prawn.
u ^l ^e	To wash the face; u ^l ^e mate. Tr. <u>bresi</u> .
un	Leaf: un ni sirigit, tree leaf; unini pepa; coconut "cloth" at end base of frond. Ul. <u>ul</u> ; Tr. <u>ce:n</u> ; OAustr. <u>dahun</u> .
ur-ei	Body hair, except pubic hair; hair of animals (more com- monly <u>metal</u> of persons) . U. <u>ul-ai</u> ; Tr. <u>waneⁱ</u> ; Po. <u>wu-</u> <u>na</u> ; OAustr. <u>bulu</u> .
ura-	Scale of fish; ura-r ^a . Polowat u'nan; Tr. <u>unen</u> ; Po. <u>un</u> ; OAustr. <u>hunap</u> .
u'r ^a urapa	Old woman. U. <u>ilolap</u> ; Tr. <u>cinnap</u> = old person.
ura	To wrink. U. <u>ul</u> ; Tr. <u>wan</u> , <u>wanami</u> ; Polowat <u>un</u> ; Po. <u>nam</u> ; Kus. <u>nam</u> ; OAustr. <u>inum</u> .
urag	Back (adverb); side of island nearest ocean from speakers viewpoint. Ul. <u>ilug</u> .
urana	A pillow, cushion. Tr. <u>unen</u> ; Po. <u>uluna</u> ; Kus. <u>ulul</u> .
u'rat ^a	To pull out, draw a knife, etc.
usa	Th part on top; ma usa ri.. from on top of...; also wao-
u:v ^a	Cloth, clothing. <u>av^aav^a</u> to dress oneself; <u>ave ri podu</u> , shirt, coat; <u>ave ri kubwei</u> , trousers. Tr. <u>af-ei</u> .
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Vad ^o	To wear clothes, put on (as hat). redup. vad ^o vad ^o . Tr. <u>af^oaf^o</u> .
vanarije	To awaken a person. Tr. <u>f^oh^oani</u> ; OAustr. <u>bagun</u> .
va ^u	A pole; to pole a canoe. U. <u>bwao</u> , Tr. <u>pw^ubu</u> , fish pole.
venir	Torn (of cloth)
veretie	Light, of wind
veve	Cohabit, sleep with a woman. T. <u>fefe</u> , coitus (H)
vivikari	To fetch e.g. farwood.
vitige	Flesh, meat. U. <u>fe^og</u> ; Tr. <u>fatuk</u> ; root mostly Melanesian.

wa		A canoe; wa faraje, a ship; wawa, to use a canoe: i wawa dji:p, I use a f jeep. wa e jari, aeroplane, flying boat. wa: U., Tr., Po. Kus. oaku; OAustr. banka.
wadera	T	Native of another island. S. jăpitts (H)
wadi		A knife; wadi tap, a sword.
wa:ga		A vein. U. wa:g; Tr. wa; OAustr. vaka(1), root.
wagal		A root; wagala ri sirigit, root of tree. See preceding. U. wôhar; Tr. war.
wayawaya		Kindness. Wayawaya ri = to love. See also yawayawaya.
waleza:ro	P	Turtle shell axe (H)
waije		A journey. U. wae.
waititiri		In <u>aeu waititiri ri mogomeg</u> , one bowl of tapioca poi.
walwili		A fish, sp. Apogon (H)
walei	S	A fish, sp. Aleuterus scriptus
waliki	S	Sp. of tare. Also mera (H)
wa:l°		A box. U. kahol, Spanish through Palau kahol.
wa:n	S	A cultivated plants; nuts crushed as perik, sap is sa:n (H)
wanisao		A crowd
wanaet		When, referring to the future; to the past is nanaet. See comparatives s.v. nanaet.
wanaen'on		To talk to somebody.
wao-		Face, surface, top: wao-ri, on top of. Cf. wo. Ul. w-ô Tr. wo-; Ma. eon, ion, on top.
warais		A razor - English root, cf. Ul. resa, Tr. raisa.
wa: rap		Sailing canoe; lit. "big canoe".
wărimeli		After; see also warimuli. With -mel, cf. OAustr. burit, behind.
wa:ri	T	Pumice Stone (H)
warien		Stringer of a canoe, bar parallel to outrigger float and just above it, joining the two outer beams. Ul. walian. Tr. waisô.
wariyamau	S	Compasses, made of hibiscus wood fork with shark's tooth point (H).

wa'rigir	M	A small fruit eaten raw, called in Palau resimir. (H)
warik	ST	Flying fox. T. also rebolel, mesu, miesy, etc.
wa:rimol	S	The realm of the dead, thought of as a large canoe traveling west. P. warimoul ^u . M. wedeti. (H)
warimuli		See wärimel.
wä'ripi		The beach. Ul. <u>ulpi</u> , perhaps Tr. <u>neppi</u> .
waruku-i		The heart, as seat of feelings.
wa'rumai	M	Tree with fruit like lemon, eaten raw. (H).
wara (jäs)		A green sprig used as a hair ornament.
wasø		To wash (English loanword): i bwəwasø pei, I wash my hands.
watarinari		For ever.
wau		1. To beat, spank. Ul. <u>wodu</u> ; Tr. <u>auweta</u> . 2. Fishing rod and hook; as verb, to fish by these means. (H for S)
'wautame	S	A bent piece of wood across the <u>kiau</u> of a canoe (H)
waututu	S	A fish, Bellona species (H)
wawou		To bat to play baseball, etc.
weirein		Demonstrative and relative pronoun : this one, who, which. See Grammar. Ul. and Tr. do.
weinein		Above (2nd. person).
weirein		Above (3rd. person).
wekite		To turn into, become
weli		To find. T. <u>weyi</u> . U. <u>wøri</u> ; Tr. <u>wir</u> , found, seen > (w)ari-
welimamau		Be lucky; good fortune: <u>weli</u> and root <u>mamau</u> as in <u>faismamau</u> , blessed, fortunate.
wennein		See weinein.
wenara		To compare.
wereimmel		An anchorage in a lagoon.
we're:wer ⁱ	S	A constellation, given by H. as both Southern Cross and Pole Star, but To. <u>wenewen</u> is southern cross, like <u>Iamotrek</u> <u>wiliwil</u> .

<u>werimuli</u>		See warimuli.
<u>wesi</u>		To rinse out.
<u>wet</u>		Semen. Tr. <u>wet</u> .
<u>weti</u>		To wait; trans. <u>wetini</u> , to wait for.
<u>wetiwet</u>		Expectation, waiting, hope, trust. Noun from <u>weti</u> . Tr. <u>witiwit</u> , wait; Po. <u>awiaweta</u> , <u>awiawi</u> .
<u>wi'dokⁱ</u>	S	Calophyllum; its flower is <u>ma:l</u> when worn as an ornament. Young <u>widokⁱ</u> is <u>da'an</u> , T. <u>sa'an</u> (H).
<u>wije</u>		Fat (adj.).
<u>wirik</u>	SM	A large white gull (H)
<u>wio</u>	T	Banana; also <u>fado</u> , which is S. Ul. <u>uo</u> ; Tr. <u>wu:u</u> , Po. <u>u:t</u> , Kus. <u>uf</u> ; O Austr. <u>punti</u> .
<u>wo</u>		The face: see <u>wao</u> .
<u>wode</u>		Together, e.g. <u>di bwe wode ta</u> , we shall go together; Lo <u>wode ri mwasa'ri</u> : lili, those who want to be married. <u>wode</u> is a by-form.
<u>wola</u>		To be, to exist: contrast <u>wire</u> , being π in place. Ul. <u>jor</u> ; Tr. <u>or</u> .
<u>wolideyi</u>		Extinguished: <u>wolideyi ri jaf</u> , extinction of the fire.
<u>woli'tarak</u>	S	A half coconut shell used as a container. (1)
<u>wonpar</u>		Children
<u>wor</u>		1. A turtle. Ul. <u>wol</u> ; Tr. <u>wi:n</u> ; Polowat <u>won</u> . 2. The uncultivated areas, with grass, etc. outside a village: Palau <u>ged</u> .
<u>wo'rimal</u>		A creeper, Derris, used for poisoning fish. (H)
<u>wot</u>		The giant taro; Tr. <u>ot</u> ; Po. <u>wot</u> , <u>wet</u> ; Kus. <u>wos</u> . Samoan <u>vase</u> , a species.
<u>wotawot^a</u>		A village
<u>wu</u>		Rafters of a house. Ul. <u>wpi</u> , Tr. <u>o</u> .
<u>wowo</u>	S	Species of fish, <u>Balistes aculeatus</u> (H)
<u>wode</u>		See <u>wode</u>
<u>wpra-</u>		Amongst. <u>wprakin nipata^{al}</u> , between them; <u>ma wprakin</u> , From the midst of, from on top of.

wulowulo		A bow-drill, implement for boring (H)
wulowu'lotom	S	Holes in outrigger float to take the yatoy (H)
wurapa-		Alli wurapa ^{el} , all of them.
wurutataro		Below; downstairs
'wuwut ^e	S	A woman's girdle.
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xabariedd		Happy, glad
xa:bek	T.	A butterfly; S. k ^j eg ^j e.
xaci	T	Coconut toddy. S. xasi.
xada		To take: kadike, take up; xaditiwo, take down.
xa'da:fe	S	Frigate bird. Tr. äsäf.
xadammeri		Cause to laugh; be funny; amusing. Ul. <u>kamemmal</u> , funny. Cf. (m)meri, to laugh.
xadape		Shuttle of loom. Tr. äsáp.
xadapi	S	A fish, species of <u>Scarus</u> , parrot fish variety.
xadi		To ask: xadi-jei-rayo, ask me (with directive suffix); Ul. <u>kasi</u> ; Tr. <u>eis(i)</u>
xadike		See xada.
xadig ^{do}		Saff ^{of} as sail.
xadik		A fish spear; H. gives also xa:ro and jateau.
xaditiwo		To take down. See xada.
xad ^e 'podopo	MP	A children's memory game (H)
xad ^r rudun	S	To change; M. xad ^r rufun. Xad ^r rudun ni tip: change of gear, repentance.
xad ^t taki	M	To build.
xaduku		A water vessel: xaduku sara.
xadu ^{er}		To imitate, to copy.
xae		To eat; also m ^o h ^a e, kani.
xfadafada		Birth: see fada.

xa'anie		To guard, take care of.
xaferifar	S	Thick, dense (H)
xayalikekir		A debt.
xayatainek ¹		For, on behalf of. Tr. fanite--.
xagu:gu		To burn (intr.; trans. xagu:je); Tr. <u>ka</u> (intr); <u>kari</u> (tr.)
xayo:jayo:ja		To count, reckon.
xai		Verbal pronoun, first plural exclusive, We. Ul. <u>ha</u> ; Tr. <u>au</u> .
xaian		A chicken.
xainiau	S	Birds of sea gull type (H)
xairama		Suffering, from v rb irama, suffer.
xairan		Family, especially wife: H has P. xaitan.
airewa		We indeed = xai dew(w)a.
xa:l		Sour
xa'lag	M	A bird, B. so'ro. (H)
xalanap		Bonito fish; also fativalau. Fais <u>varanap</u> ; Puluwat <u>aranap</u> ; Tr. <u>anarap</u> ; Po. <u>karanat</u> .
xalaen		A storm of rain; also jau.
xala'walawa	S	Blue. T. xaya'wayawa. Ul. <u>aroaraù</u> ; Tr. <u>arau-arau</u> .
xale		Or; also used at beginning of question as mark of coming interrogation: xale xo bwe ra? are you going? Ul. <u>xare</u> . Tr. <u>are</u> .
xalegije		To guard, watch; also xa'anie.
xalop		Near: xalop paici, near me. Ul <u>xarep</u> ; Tr. <u>arap</u> ; Fais <u>jayarep</u> .
xalifat		A fruit tree, Crataeva speciosa; fruit eaten raw. Ka Mal-ifat = Fais <u>c:vudj</u> ; Tr. <u>apuo</u> .
xalirpe		Cold, of water. Ul <u>xalirpe</u> ; Fais, <u>foi</u> ; Tr, <u>fpa</u> ; Po. <u>pau</u> .
xalig		A white beach crab. Ul. <u>xareg</u> .
'xalowa		Turermio.
xaluludiri		Surprise; wonderful.
xama ¹ l-ei		Sweetheart (my-); Ul. <u>kamar-ei</u> ; Tr. <u>kamwet</u> .

xapaup ^{er}		About , approximately.
xapca-i		Hair tied in a know on the head. Ul. <u>hapei-ai</u> .
xapead		A small, round, flat household basket. Tr. <u>äpeiäs</u> .
xapidi-ei		Portion of the body just below the navel. Tr. <u>kopur-ei</u> , stomach.
Xapi'ri:atau	S	Breatlet of turtle shell usually shaped like a fish hook (H)
xa'piri		Elbow: xapiripi ni poi. Ul. <u>xapälali le päi</u> ; Tr. <u>epini-pinin päi</u> .
xapit ^o		On a canoe, crossbars between the kiau's. Ul. <u>xapiooi</u> , four stays connecting the front supports on the outrigger to the beams.
xapoi		A sweet-smelling wood which women rub on their temples H.
xapuro'taker		Beginning; see sapi-. Ul. <u>cap</u> .
xara		Only: xara deu, only one; na:n ^u xara demara, I alone. Ul. <u>hal-seou</u> , only one; Tr. <u>änc-</u> .
xara-i		My food. Tr. <u>änei</u> .
xarais		Ashes; also faran.
xarawa ri manali		Venus as Evening Star. Tr. <u>ampan mörer</u>
xarexi:t ^a	T	Octopus, squid; S. <u>ñji:tu</u> (H). Ul. only <u>hit</u> .
xari	T	Day; S. <u>lan(n)i</u> , <u>lari</u> .
xarik		Tattooing hammer.
xärix		Small crab; Ul. <u>harag</u> , white beach crab.
xaru		To spare, let off.
xarörpi		To urinate. Ul. <u>xalöloi</u> , Pais <u>yololei</u> .
zaruf		Large forked-tongued lizard. Ul. <u>haluf</u> ; Yap word.
xaru'ku		To save, deliver. Tr. <u>naka</u>
xa'segas		Framboesia, yaws.
xa'senir	S	A fish, a species of Acanthurus (H)
xa'seper	P	A small turtle (H)
xa'sewad		Tired; also <u>ñps^o</u> .
xasi	SMP	Coconut toddy; T. xaci. Ul. <u>haci</u> ; Tr. <u>äoi</u>

xasinisiji		To think about, meditate on; cf. <u>menimen</u> , <u>lawelawe</u> .
xa'sieu		A plant used for red leis. Ul. <u>haciò</u> , Tr. <u>aciu</u> . Ixoro <u>Carolinensis</u> .
xa'suw ^a		To collect; xasu'anani ma: together with, in addition to.
xatam		Doorway. Tirixatam, the door. Ul. <u>hatam</u> ; Tr. <u>asam</u> ; Ma. <u>kadjem</u> .
xata'ma:u		To punish: see <u>tama:u</u> , bad.
xa'tao	M	The sooty tern (H)
xatap o ^u		To roll or revolve something.
xat-ci		(My) finger : xati ri pei; toe is xati ri kubwei. Ul. <u>hadò</u> ; Tr. <u>ata</u> ; Fais <u>gado</u> ; Ma. <u>adri</u> .
xatakic'ta:ra		Adornment.
xatautaye		A step-ladder; from <u>tautaye</u> , to ascend.
xatig	S	To scrape out coconut meat.
xati' to		To judge
xatinapa		A tradition; see <u>titinap^a</u>
xato	S	A round basket with a handle; another kind is <u>talin^a</u> (H)
xatowa'di:		To break, ruin, spoil; offend, commit an offence (xatowa'di 'di: tipar). Ul. <u>hatowasi</u> , to break.
xatoxatoui		The human chest.
xatoyo'toyo		To kindle a fire
xa'tò:r		Sleepy, dozing. Ul. <u>haòpl</u> ; Tr. <u>atan</u> .
xau	S	To fish with hook and line (H). See <u>xau</u> , 2.
'xauyud	L	A salad of leaves of a certain grass, first cooked in water (H)
xaumaili	S	Divorce (H)
xaupop ^e		On a loom, the front flat lath used to spread the thread. Fais <u>ga'bob</u> , Tr. <u>apop</u> .
xau		1. Verbal pronoun, 2nd person plural. Ul. <u>ha</u> , Fais. <u>ya</u> ; Tr. <u>au</u> . 2. A fish hook. Ul. <u>hae</u> ; Tr. <u>ò</u> , Kus. <u>kou</u> , Ma. <u>kadj</u> ; Polynesian <u>kave</u> , OAustr. <u>kavik</u> .
xau de		A mast; xau de yetak ⁱ , to stop a mast. Ul. <u>hos</u> ; Tr. <u>au</u> ;

	Po. <u>kau</u> ; Kus. <u>goisu</u> ; Ma. <u>kidju</u> .	
<u>xaukaka</u>	The end (of a thing, <u>xaukaka ri...</u>)	Tr. <u>ak</u> , end, tail; O Austr. <u>ikuy</u> , tail.
<u>xaurpar</u>	To swing; a swing.	
<u>xavei</u>	Different, unlike. Ul. <u>haffe-deg</u> .	
<u>xawan</u> M	A black bird, called in Palau <u>ka'dam</u> .	
<u>xa'wewe</u>	A model	
<u>xawe'we:r</u>	Alike, similar.	
<u>xa:xo</u>	To steer a boat	
<u>xeis</u>	A rat; see s.v. <u>kes</u> .	
<u>xeita</u>	To run	
<u>xeivokis</u>	A visitor; <u>xeivekitoyosi</u> , to visit.	
<u>xemam</u>	We (excl.) O Austr. <u>kami</u> .	
<u>xere</u>	You (singular). Ul. <u>hel</u> ; Fais. <u>gele</u> .	
<u>xiloyilo</u>	Wrinkled. Ul. <u>hil</u> == skin (S. g'in). No other comparisons	
<u>xirifoi</u>	Hibiscus tree. Puluwat <u>gilifou</u> ; Tr. <u>sinif</u> . Polynesian root <u>fau</u> O Austr. <u>bayu</u> , with <u>xiri</u> = skin, bark (O Austr. <u>kulit</u>).	
<u>xatire</u>	Refuse thrown away in preparing <u>mogomog</u> .	
<u>xo</u>	Verbal pronoun 2nd. person singular, You. Ul. <u>ho</u> , Fais <u>go</u> ; Tr. <u>ko</u> ; Po. <u>kowa</u> ; Ma. <u>ko</u> ; O Austr. <u>kaw</u> .	
<u>xol-oi</u>	Pubic hair; Ul. <u>hòr</u> ; Tr. <u>kor</u> , Ma. <u>kol</u> .	
<u>xonkon</u>	China, the chinese people, "Hongkong".	
<u>xo:ri</u>	To use	
<u>xoroyoro</u>	Cord, twine. Ul. <u>holhol</u> .	
<u>xo:s^a</u>	Coconut fibre string.	
<u>xotiw^u</u>	The east. <u>xotiwa'l</u> , south-east; <u>xotiwavein</u> , north-east Lamotrek <u>gotue</u> ; Tr. <u>otiu</u> .	
<u>xou</u>	To suffice, be enough. <u>E da xou jam' mane?</u> have you enough money? Tr. <u>ku</u> .	
<u>xousom</u>	End purlins of house. T. <u>xoicom^g</u> . Ul. <u>houom</u> ; Tr. <u>atcom</u> .	
<u>xoxatiligi</u>	The side of the body; Fais. <u>gato-gato-i</u> .	

xoo: retitin A chief, a leader. Cf. yotiro.
 xu:r Barringtonia tree. Ul. hul. Tr. kun.

ENGLISH-SONSOROL INDEX.

Note: This section is intended as an index only. No detail is given, and words should be looked up in the Sonsorol-English section before they are used.

Able, to be	saje; kame
about	tagani (around); xappappar (approximately)
above	weirein; wennein
accompany	kepinapiqije; palaje
ache	metaki
add up	ya'su
adopt	moduta; adopted child: modumodu
adorn	go'gara
afraid	mataya; faneniekir; li'demede
after	waremalir; baniri
afternoon	re taborijaro; rag6 ni jaro
again	para
aged	napa, e.g. maru- e nnapa, old man
air	jawlari
airplane	wa-e-jari
alive	fada
all	pipie (ri); pana:r; wurutara. All right: ira!
almost	xappappar

alone	saka; xa'rademar ^u
alter	xad ^o rudun; xaf ^o rufun
always	sak; fatana'gosak; buyu ^u uexadi; pipie ri lari; pa'nanavo
America(n)	Meriken
amongst	w ^o ru-
anchor (vb.)	rimetaki; (Eng.) angka. Anchorage: werimmel
ancient	moduwe
and	ma; na
anger, angry	donja; rareit
animal	marekaraka
announce	ta'bow ^o
anoint	xäpiti
another	para dea
answer	parijerije
ant sp.	uges ⁱ
appease	'nariki
areca nut	bu
arithmetio	yasusu
arm	p-ei; lower arm: mese ri p-ei; upper arm: sapi ri p-ei.
armpit	fa ri p-ei
armring	jalol
arrowroot	'tumoso, kamoti
artery	wa:ga
as (conj.)	ba; e bwe
ashes	faranj; xarais
ashamed	ma; be ashamed, makiri.
ask; xadi-je	
at	See mire, "stay".

authority, have	udu'war; your authority: uduwem, etc.
avaricious	'muik
awaken	vanar ^h ige
axe	jauveri; (Eng.) akis.
Baby	xapal
back	dalaka- (n.); fari, arag (adv.)
bad	ta'ma:u
bag	karais; pak ^h e
bail	'xammat (a boat) . Bailer: rum ^e
bake	um (in oven); d ^h ad ^h er (on ashes)
bald	ta:un
ball	pigipigi
bamboo	balwa ^h ; pa:bu
banana; fado; vado	fado (vado ^h levo). Banana shoot: in.
bark of tree	dad ^h l
barraouda	talau
barringtonia	xu:r
basket: xarais; soyorapite; bwetau; za saig.	
bat	wa:wou (for games)
bathe	t ^h et ^h
be	wola; mire (see grammar)
beach	'wäripi
beak	jauwa-r
beam of house	ra ^h o ri pa ^h e (under floor)
bear (child)	ka ^h ada
beard	leb ^h
beat	piligi; wau
beautiful	fi'siraye

because	ba, ba na
become	' <u>w</u> ekite
bed	so:b (mat); <u>renie</u> ri <u>wo</u> .
beetle	koko:ruŋ (T.)
before	i: <u>moa</u>
beg	tiŋalo; titiŋalo.
begin	sapiriŋe; <u>mo</u> täki; xapuro <u>t</u> aker.
beginning	sapi
behind	i malir; ruku' <u>to</u> luk ^u
believe	(k) ^u a: tɔ' <u>du</u> . Belie ^e : va' <u>t</u> ɔ ^u
bell	kam' <u>pa</u> :na
belly	ub-ei, di-ei
below	fa:ra; i fa-ri; i raro; wurutataro
belt	tala ri pu-ei; kuri' <u>as</u> ; (woman's): 'wuwut ^e
beseech	tiŋalo; titiŋalo
beside	i delai
betel nut	bü
between	pata-; ni pata-r
big	te' <u>r</u> apper(ri)
bird	mare ' <u>e</u> ari
birth	fa ^u da-i
bite	gi ^u di
black	lasolaso
blessed	faie <u>mau</u>
blind	tab ^u mata-r; jaalali; tavagane
blood	sa-i
blow	(with mouth) uvu; (wind) pala ^u da
blue	xala' <u>w</u> alawa

board	pa:pa; pa <u>de</u>
beat	bout; pinas (both English loanwords)
body	po <u>du</u> -
boil	1. noun: (m)ma <u>sa</u> ; ro:d 2. Verb: wa <u>le</u> ; xam <u>o</u> :t
bone	si-; (of fish); tunu-; (T.) ce-
bonito	fatiyalau; xalanap
book	pe:pa (English)
boom	kiau (of outrigger), lar' uja (of sail)
born	fa <u>da</u>
borrow	taye; yori
bottle	da'lamire; burau
boundary	die-r
bow of canoe	pe <u>li</u> -r
box	wa:lo; bwa <u>ro</u> .
boy	riweis ⁱ mar ^u
bracelet	rage(ri pei); go <u>go</u>
branch	um ^u
brave	tipanaki ⁱ
bread	fa'rawa (English "flour")
breadfruit	mae; (preserved) mel.
break	visin <i>i</i> ; (glass) tira <u>na</u> ki
breakfast	ama <u>rie</u> :ri
breast	t <u>o</u> t; naranara; me <u>ta</u> ri naranara.
breath	nada
bridge	ye <u>ta</u> utaye
bring	yadi:itay <u>o</u> ; yat <u>o</u> x.
broken	maxo <u>de</u> (as a limb)
brother	(elder, man speaking) keinapa; (younger, man speaking) widi; (woman speaking) m ^w ean <i>a</i> -i

bucket	xaduku (saru)
bulld	xag ^h tak ⁱ
bunch	-um ^u (deum, lium, etc. in counting)
bundle	pil ^h (n.); buyedi (to bundle together)
burn	(intr.) gu; (trans. (xagu:gu) xagu:je
bury	bweaki; fatogi; riba.
bush	wo:r (uncultivated land outside village).
busy	masumas ^u
butterfly	k ^h je, je (kiegie); xa:bek.
buttocks	matona-i; yabik.
buy	parajeri; tanaye
Calf of leg	die ri kubwe-i.
call	vadavada; fadanu
calm	re:ja
callophyllum	sa'fan; wi'gok ⁱ
can	tin (English); kame, saje (be able)
candy	swi:t (English)
cannot	tai saje; tai kame
canoe	wa; kirimap
care for	niefiefie
carry	(k)k'a; jafafala
cast (a net)	falagiri
casuarina tree	dou
cat	pus (English)
catch	apbuli; (fish) goro; (a good catch of fish) apvaiv
caterpillar	man ni watotot

cave	ramarama ri pólou
cemetery	riwe ri made
chair	seja (Portugese?)
change into	'wekite; (trans.) xad/prudun; xaf/prufun
channel	tau (in reef)
chest	meta ri qarararu
chew	ran/ai; (betel and sugarcane) nŋ ^a ; (foot for infant) xameme.
chicken	xaiar
chief	ta'mor ; vapor; 'yotur ^o
chieftainship	tanita'mor
child	riweis ⁱ
childhood	paniweis
children	won/ar
chin	ja:te-i
China	Xonkon
choose	ti'we:re
chop	fawafara; faraje
Christian	Kiristiano
church	iklesia
circle	raig ^j e
claw	fara (T)
clean	fakca; fāta; safat; (to clean poultry) urefi.
clear	fāta; talama
climb	tautaye (up); tawtiee (down)
clitoris	dira-i; bou-i.
clock	krok (Engl.)
close (near)	rigar ⁱ
cloth(es)	u:v ^a

cloud	yosou (rain); māniren (light)
cockroach	koyaru (T)
coconut	iru (tree); wana (fruit); rutōi (drinking); ite, ao ⁱ (sap cooked)
coffin	ba:y (T)
cohabit	veve
cold	fōa; velifōa; mwasōripi
collect	urutar; xasaw ^a
color	talo-r
comb	ko:m (English); komo (vb.)
come	bwito; pato!; (come in) bwiriano, tiriano, (come up) bwi-tave; (come down) bwitiw ^e .
comfort	'nariki
commoner	sao
conceive	dō nu (child)
conch	tauwi
connect	bukobuk
contents	outon
cook	lawa; apōr; fōrijo; xama:ta.
copper	kaburaa
copra	sow
copy	xadu ^{er}
coral	ma:l; ranit; bec; pōlou
cord	ta:ri; xarōvaro
correct	i:ra
cost	parien (n.)
cough	tolotaige
count	xayōjayaōja
cousin	bwiōi
cover	boruboru

cow	karabao
crab	valix; lagum; rifatir
crawl	'tavoro
crazy	bus
crocodile	rabai
cross (n)	kru:s (Spanish); paera piripiri (arms)
crown	farimaole
crowd (n.)	wanisao
cry	tari; ken ^o sun ^o s; (of bird) d ^u l ^u
cup	kap (Eng.); tayaya ($\frac{1}{2}$ coconut)
curse	yaya'likoli (n.); cursa: faiebwitel
custom	meamou; jaej ^o ay
out	pi; palipali; palie; do'pi;; tava

Daily	pipie ri lari
dance	bal ^o g ^o
dark	nilo:s ^o
darkness	lo:s ^o ; jeros ^o
daughter	rae-ra faivi
day	lari; lan ni...
dead	medi
dear	tari ⁱ p ^o n
death	mad
debt	xayalikolir
deed	kamar; faul ^u
defecate	pax
derris	wo'ri:mal (creper for poisoning fish)

despise	jaen ^h enaki
destroy	yatow ^h adi:
dew	laumen
die	mad ^u
different	tai aveja; moauraxo
difficult	jayamari
dig	yerini
dirty	(p)peru
disappear	tai wolaraxo
disembark	tautaye
dish, wooden	d ^h bi
dislike	s'u:~; tei m ^w asa'ri::; tei tiperi (T)
distribute	enaj
divide	iretir
do	fael ^h
doctor	'tayata (English)
dog	'piris
done	mat ^c (cooked, of food)
don't!	towai; xatowai
door	xatam; tirixatam
dotterel	kirin (T)
dove	k ^h op ⁱ
down	-tiwo; wurutataro
drag	u:l ^a ; (out) u:lawoy
dragon fly	y ^h sap
dried	batobat
drill for boring	wulowulo
drink	aru
drip	dodo'buser

drop	pei'tatiwo; pōhi; pōhitiwo.
drunk	ma'ri eri
dry	pāri
duck	dabar
dust	masaro pi
dysentery	ameba (Japanese)
Ear	'tarihi; (lobe) ja'tarihi; (drum) ranterih; (hole) ron ni tarihi; (hole in lobe) biobia-i (T)
earring	saje-i
earth	masaro; idarop
east	xotiwo
easy	ʔama:ri:ri
eat	kaŋi; moŋau; yasausa
edge	ŋas ²
eel	robu'tusaro
egg	sayai
eight	wa'ru
eighteen	'dege ma wa'ru.
eighty	wo'ri:g
elbow	piripirin ni pei
eleven	'dege ma deu
embark	tae'tiwo
empty	(ā)dəg; pōara
end	i'leilir; xau'kaku-r
enemy	yannaro
engine	ma'si:n (-english)
enlarge	ya'rapa
enough	xou

enter	irango; bwirango; tirirango
evening	nāva'yavi
Evening Star	Karewa ri manali
ever	watarinari
everybody	pipie ri jālimat
evil	ta'ma:u. Evil-doing: tiro tama:u
exceed	ma'wenei
exceedingly	(d) dowa
excel	ma'wenei
excrete	pax. Excrement: pa:x
exist	wola; mire
expectation	kepuruko
extinguish	wolideyi
eye	mata-i. Eyebrow: fāti; eyelash: modale ri matai; eyelid: bo-i; (iris; ooco (T); pupil, varo'at.
<hr/>	
Face	wor, wao-i.
facies	pa:x
fall	pon ⁱ (tiwo), down).
family	xairan
fan	alipā
far	taivo
fast	xametanatan
fat (adj.)	wije
father	papa-i; tama-i
fathom	-nava (numeral coefficient)
fault	towa'di:. Commit a fault: vatowa'di:
fear	mataya
feast	monaurap

feather	ugu
female	fäivi
fetch	kato; virikari
figus tree	'kirip (T)
fifteen	'dēge ma ri'mou
fifty	ri'moig
fight	buk ^u
fil.	xaouleri
fin	inj; (pectoral) paure; (dorsal) inj ri wauri; (ventral) inj ri vavrø
find	woli
fine (n.)	tanakir
finger	xati ri pe-i
finish	bwēji; monano
fire	ja:fi. Fireplace: rigiri ja:fi
firewood	fävijs (small); ta'mos (large)
firmament	jaelari
first	matamowar ^a
fish	i:g (n); wau (vb, with rod and hook)
fishhook	xau
fist	kumosa
fit (acj.)	yatanek ⁱ ; kop ø appa
five	rimou
flame	bwul ^u (ri ja:fi)
flesh	fitige
float (on outrigger):	tam
flower	wasiriget; taorar;(vb) s ø araxo.
fly (n.)	ra ø o
fly (vb.)	järi

flying fish	maŋal
flying fox	waŋik, xali'at; rebo <u>kel</u> ; masu, be <u>ker</u> au.
follow	pa <u>la</u> je
food	moŋau-; (relish with vegetables) tarie-i
foot	pasapasa ri kubwe-i
for	xayatain <u>oki</u> ; nika <u>ta</u> in <u>oki</u>
forehead	maŋo-i
foreign	ja <u>p</u> etas
forget	ma <u>ra</u> je <u>ga</u>
forgive	peita <u>ra</u> xo; tata <u>ra</u>
fork	fo:k (A <u>gl</u> .)
forty	faig
four	fau
fourteen	' <u>de</u> ge ma'fau
fowl	xaian
fragment	matipi
frambosia	xa's <u>eg</u> as
friend	saru'wa-i
friendship	ma <u>le</u> al
frightened	mataya~ li'd <u>me</u> de
from	ifi
frond	ro:xo, pa <u>re</u> :a (of coconut)
front	moa; in front: i moa ri
fruit	uwa
full	oul; (d) <u>ek</u> ^e
fur	ure-r

Gaff of sail	xadig ⁶
garden	ma:t (n); pra (vb.)
garfish	ma:k
gather	urutar; xasuw ² (trans.)
get	kato; dɔbali
ghost	jaridi
gills	tape-r
girl	riweis ⁱ fāiri
give	yane; vari
glad	xabaried ⁱ
glass	titisār
go	buwoy; ra; tiwoyoy
god	toutub ⁶ ; Dios (Spanish)
good	(m)mayo; of conduct, tipanikir, kafanir, rakeraka
gourd	paʔaugen (English 'pumpkin')
grandfather	tamar tama-i ; tamar neira-i
grandmother	dirar neira-i ; dirar tama-i
grass	ʔatiri. Grass skirt: junijun
grave	nibwe ri mad; rib ⁷
greedy	masoyo
green	talé ri sirigit (= tree color); (unripe) tō ti mas.
ground	masare; bwɔy
grow	tumur; dænu; (trans.) mo'terisi
guard (vb.)	xafanije; xalegije
gull (sea-)	xainiau
gun	bwedi
gunwale	naidir ³

Habit	jaup ^u ; moamou
hair	(of head) jän (ni sima-i); (body, of persons) metäl; (of animals) ura-r.
halt	aäde
hammer	jamar (English); (tatooing) ta:jo.
hand	pei (pea ^a); jumo-i
handle	bun ^e (-ri akis); (of basket) jao-r
happy	faiemau; xabaried ⁱ
hat	pöline-i
hatch	maton ⁱ (intr.)
hate	u'su; dewwa.
haul (nets)	(y)ato
have	kamasu
he	i:e
head	fa'diki
hear	va ^u terin ⁱ ; lenoyon
heart	tipe-i; vetipe-i; waruku-i
heavy	sau; sar
heel	piripin ni kubwe-i
help	päri; tapatapa
hen	xaian päivi
here	ikja; i'ya
hibiscus	xiriföi
hide	yamayo
high	ta'yi:et; (of time) bul.
hillock	boba (T)
hip	tarigi, xoxatiligu-
history	titinap e tpa
hit	rari; pirigi.

hoist	towetaki
hold	yadi; kamasu
hole	jeramara-r; bu'lobul; (in ground) rib ^w ; (in lobe of ear) toutou
holy	lia; matayutaya (= fearful)
honor (vb.)	xapara:je
hook	xau (for fish)
hope	kioyo (vb.); kepanako (n.)
hot	bwes
house	im (imwe-i); (for pig) rotu.
how	feita; me'ta me.
how many	fitouw?
hull	pedur (of ship, itsbody)
hundred	doboy ^o je
hungry	na:vi idun
hurry	xamatana
husband	li (mar ^u); mar ^u
husk	peijon, p ^u al (of coconut)

I	na:n I also na:n ^u saka
if	na; uni; uni me; e we me (See Grammar pp. 43, 45.)
illiberal	'muik
imitate	xadu ^u er
in	rani; i; ni;
increase	yap ^u a (vb.trans.)
insect	man ni fätari
inside	iran. From inside; ma iran (ni)
instruct	yauje; veledekiki:je.
iron	palan

island	färeje; tayau. Ocean side of island; ugag.
Japan	Xapan
jaw	ete-i
jellyfish	ta:t; rimotonj
joint	pøruna (in bamboo)
journey	waije
judge	xatikøa (vb.)
jump	rut ^u ; (down) rutiwo; (up) rutaye; (about) rummut.
jungle	faruwor wor
just	saka, e.g. just one, ñeusa saka .
Kernel	fala ri mæe (of breadfruit)
kill	rije; faini
kind (n.)	matamat; (adj.) e umayo 'pono-i; (kindness) wavawaya.
kindle (fire)	xato'yotoyo; yatoyo
king	ta'mor (=chief)
kingfish	tagadik (T.)
kiss	faiðanji
knee	sama:r ^a buka ge -i
knife	wadei
know	kara; not know: tai kara, tø kara; (know how to) lepayau
knuokle	seyanji- (T)
labia	ba:r ^a (labia majora); fikk, feki-r (minora)
ladder	xatautaye
lamp	lam (English); doulaw (of cypraea shell)
land	ilpita (near sea); masaro, arain (earth); (as against village) fafia; (to land from ship) tautaye.

language	rama
late	so'watok.
laugh	(m)meri; (make laugh) xadawwi
lazy	so'alau
lay (egg)	betatiwo
lead (vb)	yakapannara
leader	xæ:rutitin; yatiro
leaf	un sirigit; (of pandanus) man; (of coconut) panna
learn	kau
leave	tawatäni (a place)
left	(adj.) kurusegi; (remaining) e wola.
leg	kubwe-i
legend	titinapa; xatinapa
lemon	guruguru
liberate	mo'tara
lie	(fals.hood) yosoa
life	fada
lift	lo; lolo; loki
light	puro'ri:er (not dark); daylight: weleda ^{ik} i; (weight) pär ^e (or wind) veretie
lightning	fidi'e:r; 'marupi
like	we (adv.); m ^w asa'ri: (vb.); T. tiperi (vb.)
limestone	ma:l; beo ^e
line	(fishing) jao (ri i:g); bwao
lip	tiri jawa-i; mata ri jawa-i
listen	vaduterini; lonoyon
little	'xappari; a little: tæ:ta; fatæ:ta
live	mire; fada
lizard	kamaser; udiri

lobster	al
loincloth	pari-ei
longer	jerai. No longer: towai para. Long ago: moduwe; sapitaker
look (at)	yanarani; maja; meali. Look after: valeki:je Look for: kupe(ti)
loom (n.)	masi; töl.
lose	pujarau
louse	u:d
love	yamama; wayawaya; ta'bwe; efite (tipei).
luck (good)	welimama
lunch	yataleta
lungs	jade-i
<hr/>	
Machine	masi:n (English)
mad	bus; dalibarau
make	fiteki. made of...: sufanani
Malay apple	fariep
male	mare; maramare
man.	jälimat; mar ^u
manner	kamar
many	pipie; saurapa
marry	li
mast	xaada
masticate	runödi
mat	i _{ep} ; giri; jado; so:b ^w
meaning	nifa-r
measure	sigel
meat	vitigo

medicine	tafei
meet	welifaŋani
mercy	valofalofa; fayŋa
method	kamar
midday	rotoijet; midday meal: yataleta
midnight	nukorapa ri boŋ
millipede	lipayar
miserable	(k)Ja valofalofa
mistake	tawel (to make a mistake)
mix	sara (solid and liquid)
model	xa'wewe
money	mane (English)
month	ma'ama
moon	ma'ram
morning	nimarei. Morning Start: fidilia:r.
mosquito	ram ^u . Mosquito net: imwe ri ram ^u .
moss	rum
mother	neira-i; di-n
mountain	dø:gaŋe
mouse	xois
moustache	vamo-i
mouth	jawa-i
much	pipie; saurapa; (adv.) dewwa, faia.
mud	meŋa'vapwiri
mussel	pire; sa:k; puari
my	jai. Grammar pp. 14 ff.

Nail	(iron) siren; (vb.) sifarajeri; (finger) gi ri pe-i; (toe) gi ri kubwe-i.
name	ite-i; (vb.) iteitanari.
nautilus	a'mogober (T)
navel	buto-i; moto-i.
near	rigar ² ; xalep pa-
neck	aje-i; sapi ri ajei
necklace	ma:l; widoki
need	lawea
needle	jau
n t	u:g; sou
new	taivou
night	nibon
nine	ti'waou
nineteen	'dege ma ti'wou
ninety	tiweig
nipple	tot
no	na'weri
node	(of bamboo) pɔruja
noise	(make a noise) solon
none	c tai wola
noon	rotoijet
north	ievern
nose	baut-i; (alae) beke; (septum) jora baut-i.
nostril	ron ni baut-i
not	tai, /tei.
nothing	tai dea xapiteki
notice (vb.)	kalekije
now	i'gera

Ocean	tati; matawo
odor	bøu
of	ri, ni
offend	xatowa'di; tipar
offer	faiki; Offering: rimifaiki
oil (coconut)	risu; røi; jaløu
old	bwedi (things); mara'ennapp (man); arøarap (woman); iiegi (persons of either sex)
on	wao ri...; usa ri...; rani. From on: ma wao ri...; ma usa ri...
one	deu. See Grammar p. 33.
only	xara, fara (adv.); daidemar ^a (adj.)
open	dugiek (adj.); falagiri (vb.tr.); dugi (vb. tr.)
or	xale
our	jas, jamemi, etc. Grammar p. 14 ff.
outrigger	ta:m; (boom) kiau.
outside	iragar.
oven	um
<hr/>	
Pace (n.)	-gibw ^a (as numeral suffix)
paddle	fatir (of canoe)
paint	pe:n (Eng.lish)
Palau Is.	Pannøa
palm	ira (coconut palm)
pandanus	fas; bøya
papaya	babai
part	pata-r; sa:a

pass by	tauw/vi'anani (each other)
passage in reef	tauw
path	ja:ra
peace	ma'raje'raje
peck	tevea (of bird)
penance	parimarao
pencil	pensil (English)
penis	gu:le-i
people	jälimat
perform	duku (bring to pass)
perhaps	xale; kukur
permit	nutaye
person	jälimat
perspiration	maoraor
pick	jät ⁱ (coconuts and breadfruit); ilili, lagu (pick up).
picture	jaun ^a
piece	pata-r; sa:u
pig	peig (English)
pigeon	k ⁱ op ^e (fruit dove); 'rifolox
pillow	uruna
pinch	faliyije
piteous	kialofalofa
pity	faypu (n.); verbs: fayava; menafavpu
place	nie...; renie-i; faraje
placenta	es (T)
plait	dodaje; faidvadi
plant	'fatox (n.); doxudat (T); mo'terisi (vb.tr.)
play	kakam

pluck	iredi
pāle	vau (n. and vb., for canoe or fishing)
porpoise	lesik
possess	kamasa. Possession: xapitek ⁱ
post	dal
pot	iranari
pound (vb.)	āḡ; pao.
power	pḡu
praise	yapiṇapiṇa; jautake; pḡpule-i.
pray	si'pesip ^g
pregnant	faru'bar
preparation	yawerewere (also "prepare")
press down	tiṇi'tiwo
pretty	fi'sirayo
price	paraḡen
priest	padre (Spanish)
prison	kara'bus (Pidgin English)
Protestant	prtote'stan (English)
proud	taglet (tipa-r)
pull	javidi; ul; iredi (fruit). Pull out: alawo ^g
pulley for sail	renie ri ulal
punish	xatama:u
punishment	vamama:u
pure	fakes; safat
purpose	nifa-r
push	titi; tiṇije
put	ite-; itayo; itetimo; itenano; (put on clothes) vadava- du; (on table, etc.) iteitetagi.

putrefaction	job ^a
puzzle	rau
quarter	fapat; -fou (numeral suffix)
question (vb.)	xadije
quiet	bavap o gisisi; tawaititi
quickly	xama'tana'tan ^a
rafter	fa'vatu; wau; w o u
rain	u:ta
rainbow	vayam
raise	towetaki
rat	xeis
raw	jamat
ray (fish)	fäi
razor	wa'rais
reach	see tonwa, reaching a place.
read	yapaw y o
reason	nifa-r
red	ruasa
reef	mtau; o:s; (adge) jākian
reject	jaun o akiri
reliable	matayase
relish	tarie-i (a relish to food)
remember	menije
remind	yana/ije
remove	yedima; yaitete
repentance	xad o rufun ni tip

resin	bu:n (T)
respect	valokije; kiaparui; matayutaya
rest (vb.)	yadodoilo
reverence (vb.)	matayutaya
rib	siric-i (S); caric-i (P)
rice	rais (English)
rich	teitei
riagpole	uju (of house)
riddle	rau
right	kurumala-r (side)
ring (n.)	raigje
rinse	w csi
ripe	mas
rise	tayasi (of sun or moon); dɔtaye (of person)
road	ja:ra
roast (vb.)	dɔdɔrɔ
rock	poyo (vb.); fad ⁱ (n.)
roll	maruto(vb. intr.); xatapɔru (vb.tr.)
roof	wo ri im; (vb.) fatafata im
room	rum ^u (English)
rooster	xaian e mar ^u
root	sapi; (pandanus aerial root) udu ri fas
rope	karoxaro; xo:s ^a
rub	jata:ta
rudder	fatir
run	xeita; tal.

sacrifice (n)	rimifaiki
sad	faxpɪ; faxpɪ
sail	u:ja (n.); talaik ⁱ (vb.)
saliva	sara nɪ jawa-i
same	ave:ja; towai 'weri
sand	pi
sardine	'tirimo (sp.)
sated	ma:t
satisfactory	maravo
sake	yaruru; (save up) ri'kiriki
saw	so:a (n., English); lele.
say	dɔl th
scale	ara-ra (of fish)
school	sku:l (English)
scissors	katem (English)
scrape	xatig (coconut)
scratch	kerigeri
scrotum	de-i
sea	ta:ti; matawo
seaweed	rum
section	pata-r
see	baayɔ; kane; mwcamweja (look at)
seed	fadɔ; bekɪn.
seek	kupe(ti)
sell	bayoyo parajeri
semen	wet; ra'rourou
send	kurɔa
semit	karoxaro
separate	fatāni

set	taro (of sun and moon); <u>teti-</u> (put)
seven	fi'du
seventeen	'dege ma fi'du
seventy	fi'dig
several	palal
sew	teidi
shade (n.)	riwre
shadow	bagaje; ja ^a ; (person's) n ⁿ .
shallow	pote
shame	ma
shark	payo
shell	p ^r u:n (sea)
shin	mese ri kubwe-i
shine	tire'waa
ship	wa
shoot	in (of banana); bwedi (vb., fire a gun)
short	moso
shoulder	efa:re-i; (shoulderblade) ub ^a
show (vb)	vanaya
shut	(vb.) ti; (adj.) ticki, tier
sick	metak ⁱ l po'vu; sick people: lei mare ta'ma.
side	nas ^a
sign (n.)	japa'pala
silent	bava ^a gisisi; tawaititi
sing	si'neni
sister	mean ^a -i
sit	wire; matotiwo
six	wo'rou

sixteen	'dege ma wo'rou
sixty	wo'rig
skin	g ^j in; rag ⁱ
skirt (grass)	jeb; junijuni
sky	ra ⁿ i
slander (vb.)	nugugu
slap	'piligi
sleep	mädil
sleeve	mese ri a:v ^a
slice (n.)	mari'virivi; (vb.) pali ^j e
sling (n.)	γac (T)
small	hapara
smell	tə ⁿ u (Vb.tr.); bə ^a (n.)
smoke	burovo ri jāf (n.)
snake	'rabut ^o (seasnake)
sneeze	modi
soft	mososolu
sole (foot)	fara ri kubwe-i
some	palal
son	rau-r mar ^u
song	si'neni
soon	fa'toe:t
sort (n.)	matamat
sour	xa:l
south	ajəl
space (vb.)	favəya; xara
speak	dəl ^u ; 'titiro; əje. Speak to: xauje
spear	xato; fish spear: jateau; xadik; loipok
speech	jarola-i

spell	spe:r (English, to spell a word)
spider	dawa'ala; (web) ri
spirit	toutub ^c ; nɔn
spit	(m)mut (vb.); jau (vb)
spittle	sara ni jawa-i
spoil	xatowa'di:
sponge	ur
spon	i'ti:t; siriwoa
spouse	li
squid	ɲi:tu; xaro'xi:t
stand	dɔtaye
star	fidi
start	sapi (n.); spairije (vb. tr.)
startle	lɔd
stay	mire
steal	pi'laf
steer	'xa:xo; fatar
stem	vaiyai ri fatox (of plant)
still	siyeri (adv., yet)
stir fire	tovoi
stomach	die-i; ube-i; warube-i
stone	fadi
store	sɔto:a (English)
storm	jaa ri ja:l; xalaen
story	titinapa
strengthen	yappapari
strike	rari
string	karoxaro (semit); xa:s (coconut fibre)

strong	p <u>pu</u>
successor	duc-n
suffer	irama; suffering: xairama
suffice	xou
sufficient	marayo
sugar	sakar (English)
sugarcane	sakarakein (English)
suitable	kep <u>pu</u>
sun	ja:ro ; sunrise: e tavasi ja:ro; sunset: e toro ja:ro.
surface	wao (ri...)
surprised	yidi; kaluludiri
sweat	mao <u>no</u> r
sweet	yala
weeheart	xama ⁱ le-i
sweet potato	kumiet
swift	ma:la
swim	java ; mara
swing	xaur <u>pu</u> r (n. and vb.)
swollen	net <u>pu</u>
word	wadci tap
swordfish	ma: ⁱ k; tagilal

Table	tebara (English)
tabeo	matayutaya (= fearful); lia (= holy)
tail	pasa-r (of fish); nuru pasar (of bird)
take	xasi(:to); yadaro; yada, etc. Take away: peiraxo.
talk	rama; waronjan
tall	jerai; (tree) kamais
tapioca	diaka; (powdered) mogomog ^o
taro	wet; species: bamogu; maru; wariki; (cooked) maru (M); (field of taro) bana wot.
tateo	māk ⁱ ; xappa ri māk ⁱ ; senesen
teach	yau(je); valediki:je.
teacher	sensei (Japanese)
teaching	'inaga
tear	(paper, etc.); feini
tears	senirenir; de ni mata-i; sara ni mata-i
tell	yauje; xauje
tempt	kāpan ^a
ten	degetiu
test	kāpan ^a
than	mai. See Grammar p. 32.
that	minna; mina:ra; igera:ra, etc. rammar p. 16
their	ja: ^e l
there	iga'rai
these	iragara
they	ile, il ^e
thick	xariferifar
thief	lei pilaf
thigh	sapi ri kubwe-i

thing	xa:iteki ⁱ
think	mejimen; lawelawe; xasieini
thirsty	teifor; e bwesi farovei.
thirteen	'dege ma de'ru
thirty	de'rig.
this	mere; ie
thorn	lar; kanioir (T)
those	gar ^a ; ga'ra:r ^a
thought	lawe
three	de'ru
throat	xanini
throw	peita- (peitaraxo, throw away)
thunder	par ^a , pal; (vb.) e pōni pal.
thus	ya i'tena
thwart of canoe	'o:riawa:
tide	(low) metawa'ara; (high) buwaranor ^o .
tie	(together in a bundle) buyedi.
tired	nos ^o ; xa'sewad
to	ilofi; jakiri; matari
to-day	me i'gera; lamei
toddy	(coconut) xasi
toe	xubwe-i
together	wōdu
to-morrow	waradi; (day after to-morrow) medilau
tongue	ja:ra ri ya'rai, ('road of my food')
to-night	bon ie
too	mo (also); saka (very)
tooth	ni

top	tabe; wao; on top: wao ri; from the top of: ma usu ri
torn	venir
totem	xabagipog
trap	tawis (see in dictionary)
tree	'sirigit; ile
trial	käpan ^a (testing)
tridacna shell	fadu
true	tød
trunk	(of tree) vaiyai ri sirigit.
try, test	käpan ^a
turmeric	lan; 'xalowa
turn	Vb. intr.) <u>wexite</u> gi; (turn into) <u>wexite</u> .
turtle	wor
twelve	'dege ma luou
twenty	jeig
two	luou
<hr/>	
Uncle	bwidi ri neira-i; bwidi ri papa-i
uncover	yasijaro; woutaro
under	ifa ra
understand	kara; (how to do) payau. Understanding: talama tipe-i
until	e da ya; e da ra toyonari; i na.
urinate	xarpirpi
urine	gare-i (T)
use	boyori (n.) nifa-r

Vagina	berimadava-i
valley	ir pa
vegetable	fator
vein	(human) wa:ga; (leaf) dowa ri sa:u
ver	'dowwa
village	wotawot ^a
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Wait (for)	weti. Wait a minute: matemate!
wake	(intr.) wanarayo; (trans.) vanjirije
walk	fatare
wall	titi r ⁺ im
want	mwasa'ri: (wish for)
war	maur
warm	rimeu bwesi ?
wash	sis; wasa; al ^o (mata); janwairi.
wave (n.)	wau, rao; purunau
way, road	ja:ra
we	kis; xamem
wear	vad o
weave	fadivadi; dodaje; t o t o l
web (spider)	dibuyaya
weep	tanj; tenj
west	iro o tu
wet	upogu; upep
whale	lad ^o
what	me'ta; (do what) feita.
when	nanaet, (future) wanaet; (relative) ifi ri mena

where	ia
which	(question) i'fa; (relative) we, na. Grammar p. 18
whiskers	aride-i
white	pwesipwesi
who	(question) ita; (relative) we. Grammar p. 18.
why	me'ta me...?
wife	li fäivi
wild	masok (of animal, etc.)
will	tipe-i (n.)
wind	janj
wing	paar (its arm)
wisdom	talama tipe-i
wish	t ipe-i
with	iolo-
withered	batobat
witness	yatorotoro (n.)
woman	fäivi
womb	redie-r
wood	ile (firewood) fävijs, ta'mos; (soft) rat.
word	jarola-i; titin ^a
work	fitk ⁱ (n. and vb.); workman: jälimat ^a ri fitk ⁱ
world	idarop
worried	taxarø'vøvise
worthy	yataneki
wrinkled	xiloyilo
wreath	farimale
write	faruføru; faruføje
wrong	'tai 'i:ra

Yawn	mau
yaws	za'segas
yellow	tauw ^o
yes	taja
yesterday	ra'rowa
yet	siyeri; not yet: t ^o su
you	(sing.) xerc (plural) xami.
young	tal (person)